THE TRVE CRVCIFIXE FOR True Catholickes OR

The Way for true Catholickes *to haue the true Crucifixe.*

BY

Sr. WILLIAM MOORE, To; of ROVVALLANE *Knight.*

Iohn. 4. 24.

God is a Spirit, and they that worship Him, must worshippe Him in SPIRIT *and* TRVETH.

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To the Reader

Christian Reader

LOOKE rather what is intended, than what I have attained. My principall aime and purpose is to show that who soever doth love to see the true purtrate of Iesus Christ our Lord, must verse Himselfe in holy Scripture, except Hee will chuise to ly open to delusion. If it please Thee to read and serionsly perpend what is said to this purpose, I have eneugh for my paines. I haue contrivd it in a measured stile, that thou mayst read with lesser wearying. Looke not for elaborat words, for not only the weightinesse of the subiect made mee shunne what soever might breed obscuritie, but I ever held the whoriſh ornamnets of affected eloquence an vnsutable Ornament to garnish pure Truth. If it seeme to Thee I haue extended the worke to more than a competent length, some few moments shall serue Thee to runne thorow the margents, Howrs thou mayst reserue to what further it shall please to make search for in the work. If my stile seeme any where sharpe against the abuise and abuisers of the Arti-

ficiall Crucifixe, weigh my reasons Withou prejudice, and I hope I shall not neede to stan in feare of thy condemning censure. If th maner of handling of this Subject seeme to the more proper for a Preacher than a Gentle man of my place, refuse it not for this, for worthy Preacher, of my neere and deare ac quaintance, out of His love to CHRIST and th Salvation, did not only stirre mee vp to buil this peece of worke, but both by Conference an Counsell, (as my Weaknesse stood in need of advise) did fordwardly concurre to fur nish helpe to the materials. Thou shalt doe we therefore to passe by the insufficiencie of th Instrument; that, liking the purpose neithe the better nor the worse for this respect, bu looking (chiefly) to the Truth of that whic is spoken, by occasion thereof Thou mayst be stirred vp to a further study of the knowledge of IESUS CHRIST, and Riches of grace and truth in Him, and so to a greater love of Him, and communion with Him, for which end I pray the Spirit of IESUS be with Thee.

OF THE BOOKE.

YOu that with awfull eyes, and ſad regards,
Gazing on Maſts of Ships croſt with their (yards;
Or when yee ſee a *Microcoſme* to ſwim,
At evry ſtroake the *Crucifixe* doe limme
In your Braines Table; or when ſmaller things,
As pyed Butter-flyes, and Birds their wings
Doe raiſe a *Croſſe*; ſtreight on your knees doe fall
And worſhip: you, that evrye painted wall
Grac't with ſome antik face, ſome *Godling* make,
And practiſe whoordome for the *Croſſes* ſake
With *Broad, ſtone, mettall*; Read theſe ſacred *Layes*
And (*Proſelytes*) proclaime the *Authors* praiſe,
Such *Fame* your *Tranſformation* ſhall him giue,
With *Homers* EVER that his *Name* ſhall liue.

W. D.

Of Hawthorn-denne.

IN AVREVM AVRATI EQVITIS, GVILIELMI MORI DE CRVCE POEMA.

VEteres Poëtæ fabulantur, virginis
Permultùm amatæ cùm nequiret Iuppiter
Potiri amore, se liquâsse in aureum
Imbrem, puella quem tenero excepit sinu.
Istic libellus, bellus, & verè aureus,
Subesse monstrat veritatem fabulæ.
Totius orbis qui perennat arbiter
Novit protervum quàm sit humanum genus;
Quàm sit maligno pectore, & quàm ferreo.
Tam novit arctis vinculis in Tartaro
Clausum profundo, si Salus salvum velit,
Ipsi ut Saluti non fores recluserit.
Tam novit imo pectori insitum nefas,
Ut nullus aditus consilio sano siet,
Quod saccarum, & mel non sapit facundiæ.
Magni Tonantis spernit altè oracula,
Exculta ni sint, ni nitescant aureo
Splendore, cultu & gemmeo Eloquentiæ.
In corda sic sese insinuat altè DEVS,
Vinclis amoris ducat vsq; ut aureis!
En Vatis hujus aurea eloquentia
Lato imbre pectus perpluit divinitus:
Hujusce pennâ stillat imber aureus:
Sinus patescant; verus huic inest DEVS.

IO. ADAMSONVS.

In Nobilissimi, piissimiq; Iuvenis.
GVLIELMI MORI,
à Rowallan, Equitis aurati, cognati
sui vnice chari, piam de cruce
poesin, IOANNIS GELLII
à Gellieston, Med. D.

EPIGRAMMA.

SI facienda canens, faciensve canenda meretur
Laudem, tu gemino dignus honore cluis.
Carmina digna facis, vita est dignissima versu:
Illa Sophum monstrant; vita, melosq; pium.
Macte jugo tali: coeunt vix nexibus vsquam
Trina vno, pietas, ingenium, atq; genus.
Plurima MORE tuis debes Majoribus: olim
Stirps tua debebit postera plura tibi.

Ejusdem ad pubem veræ virtutis æmulam Protrepticon.

HEV virtutis egens, at turgens stemmate quivis,
Solo se magni nomine iactat avi,
Sollicitat raro venturos cura nepotes,
Ad patrum titulos addere laude suos.
Mollia traducunt fœdo pars otia luxu,
Delectatq; alios alea, ludus iners:
Pervigil infames lustrat pars magna popinas,
Continuoq; alios turpe lupanar habet.
Sunt quibus at virtus, vitio caruisse putatur,
Nilq; boni vt faciant, abstinuisse malo:

Dum

Dum iuvat vmbrosos indagine claudere saltus,
Hortariq; citos saxa per alta canes.
Quadrupedumve placent rapidi certamina cursus,
Aut carptus curvo gyrus in orbe levis.
Aut volucrum parvam captare per aëra prædam,
Quam prædo crudis unguibus ales agit.
Dumq; hic curat equum, accipitrem alter, & ille molossum,
Sic brevis indignis fallitur hora modis.
Non ita nobilium *Morus* iubar exigit annos,
Non illi lepidis tempora lapsa iocis.
Impiger Aonidum sed dulcia castra sequutus,
Excoluit doctis artibus ingenium.
Et bifidi tremulâ *Parnassi* conditus vmbrâ,
Pleno *Castalius* gutture traxit aquas.
Cumq; habeat faciles quævis in vota *Camenas*,
Materia est Musæ res sacra sola suæ.
Impuros procul ire iubet, quos vulgus amores
Concelebrat vatum, fictaq; furta Deûm.
Raptus, nequitias, mimos, sine pondere nugas,
Et quæ sunt passim ludicra trita fugit:
Haud vano augurio, mores nam pagina pandit,
Testis & est animi sermo, & imago sui.
Tractat enim sæpè, & narrat quisq; illa libenter,
Quorum est arcanus pectore fixus amor:
Miles equos, cædes, hostes, spolia, arma, triumphos
Prosequitur: funes navita, vela, rates,
Temones, rastros, stivam, dentale, iuvencos
Agricolæ memorant, & faber artis opus:
Sic pia, mente pii, referuntq, nefanda profani,
Qualis & est cordis copia, voce patet:
Sic ergo Sophiæ divinæ munera *Morus*
Exhibet, è sacris cuncta petita libris:
Nectare, & ambrosiæ dulci stillantia succo,
Quæq; famem sedent, flumine quæq, sitim;

Quæ

Quæ ſimul exhilarent gratâ dulcedine mentem,
Lectorisq; aures arte, lepore beent.
Nil latet hic fœdi, nil turpi crimine vitam
Imbuit, haud toto linea ſpurca metro:
Inſtruit at rectâ Deus vt ratione colendus,
Et quæ ſit fidei regula vera docet.
Scilicet humanâ quæ non cervice profecta eſt,
Fingitur vt *Pallas* vertice nata Ioui,
Cœleſti ſed tota fluens ab origine, neſcit
Mortalis cerebri ſomnia vana, dolos,
Oraclis ſacri comprenſa voluminis, vltrà
Ire vetat, certo limite clauſa fides.
Hinc Phariis monſtrat tenebris, vis quanta ſepultos
Abripit inſanos, & ſine fine furor.
Dum lignum, dum ſaxa, cruces, Cereriſque paratæ
Cruſta colunt, fragili numina facta manu.
Os quorum ſermonis inops, ſine lumine ocelli,
Et ſurdis affert auribus aura ſonos.
Naribus & patulis non eſt odor vtilis vllus,
Nullus & in vacuo pectore pulmo moves,
Et ſtupidis manibus tangendi nulla facultas,
Nec poſſunt ſe aliquò ferre referre pedes.
Talia ſunt PAPÆ quæ grex lymphatus adorat
Numina, quæ fecit dextera, corde timens.
Attonitus ſtupeas, quæ ſit vecana furentem
Mens agit in facinus, (prò pudor, O lachrimæ!)
Si ſpectes, pronus velut vt de marmore divis,
Inflexis genibus, oſcula, dona ferat.
In numerum, ritu magico, crucibuſque frequenter
Se ſignans, tacito & murmure vota premens.
Qualiter ac illis ſument altaria, templis
Inſenſi thurris pinguis odore, foco.
Sed creſcit rabies, furiis plus effera *Caci*,
Dum vice *Verbigenæ* liba, trabeſque colunt.

Vertice

Vertice, cùm, raſo, qui adolet nunc ignibus aras,
(Callidus in magicis ſacra parare focis)
Sacrificus, *Miſſam* arcano demurmurat ore,
(Arcanâ *Cereris* dignus & ipſe face)
Cœlis deducto, cantato carmine, CHRISTO,
Fit ſubito panis mica minuta *Deus*.
Inque dies ſacer ille Dei, mactatur ad aras
Agnus, in æternum qui ſemel ante luit.
Quemque capit vaſti non ingens machina mundi,
In panis rerum conditur orbe Parens.
Ære, auro, argentove Cruces, varilſque figuris,
(Materia ingenio, *Dædale*, digna tuo)
Stellantes baccis, gemmiſque micantibus igne,
Numinis ex æquo debita iura ſecant.
Taliaque appendunt demiſſa monilia collis,
Chriſtum extra portant, quem minus intus alant.
Hæc tam dira lupæ Romanæ, ac horrida monſtra,
Crimina & in celſum morte pianda Deum,
Hicce *Caledonia* vates celeberrimus oræ,
Enthea divino flamine corda calens,
Exoſus, ſuavi perſtrinxit carmine, quale
Cantat vicino funere dulcis olor.
Vnde ſuperba fluet laus duratura per ævum,
Et ſemper vernans gloria flore novo.
Qui ſuper ergo ſuâ molitur laude laborem,
Supra maiores ſcandat vt ipſe ſuos;
Vel ſe tollere humo, & famæ venientis amore,
Nititur eximiis ſe indere nominibus.
Hanc capiat virtute viam, veſtigia ſervet
Illius, & MORI laude ſequatur iter,
Cuius ſit quamvis alta, ac affinis origo
Regibus, & tumidum Nobilitate genus,
Noluit eſſe tamen famâ contentus avorum,
Nec fuit inde ſibi gloria ducta ſatis,

Ni pennis vectus propriis sublimior iret,
Et foret ipse sibi fortè futurus honor.
Quo iam nunc potitur, magnum & memorabile adeptus
Nomen, & est veri verus honoris honos:
Inque *Caledonio* celebrabitur ecce poëtis,
Primùm & Musa dabit candida casta locum.

IN DIVINAM, DOCTISSIMAMQVE D. GVLIELMI MORI, de verâ crucis CHRISTI contemplatione POESIN.

DVM tu, *More*, sacri divinâ carminis arte,
Effigiem veram *crucifixi* ostendis *Iesu*,
Non auro, argento-ve, nec ære, aut marmore sculpti
Qualia, vana superstitio sibi fingit *idola*,
Humanæ figmenta manus, inventaque mentis;
Sed quam divini pingunt præconia *verbi*,
Corporis haud oculis, fidei sed luce videndam,
Non collo, manibus-ve, pio sed corde ferendam:
In terris, nomen tibi, de Cruce *Musa*, parabit,
Marmoreis statuis, omniq; perennius ære,
Crux ipsa, in cœlis, vitæ immortalis honorem.

Aliud.

CHristicolis, *Christi crux*, est quæ gloria cunctis,
Nomine non vno est gloria, *More* tibi,
Mente *crucem Christi* dum pura amplecteris ipse,
Dumq; alios quæ sit *crux* quoq; vera doces,
Materies tanto ingenio, tantoq; *Poeta*,
Tam docti calamum, digna subire metri.
Frustra alii, blandæ afflavit quos aura *Camœnæ*,
Ingenium nugis, eloquiumq; terunt.
At tibi, divini qui carminis, alite sacro,
Altius humanis tollis in astra caput,
Entheus est *metris* vigor, & cælestis origo,
Et verus veris *vatibus* aptus honos.
Perge: alti exerere ingenii monumenta, paratus
Hâc decus, hâc fama, hâc itur ad astra via.

Hæc in laudem Stauropticæ à
D. GVLIELMO MORO edita
MICHAEL VALESIVS.

A Wish of goodwill to all the Professors of Poperie.

WHat clowd of *Error* hath your eys eloſd vp
Soule-poyſned *Popelings*? what enchanting *Cup*
Of ſuperſtition haue you drunke? what Fiend
Hath thus illuded your infatuat *Minde*?
With what fond *zeale* doe you the *Croſſe* adore,
A prettie *Ornament* to trim your *Whore*,
(Whoſe beſt *attyre* proves in effect but *traſh*,
Or rather *fuell* for *Tartarean* flaſh)
As if th'*Eternall's* ſacred *worſhip* ſtood
More in apparent, than in reall *Good*;
You leaue the *ſubſtance* and the *ſhade* you loue,
A *Crucifixe* than *Chriſt* you more doth moue.
O that your eyes were ope! Come, come and ſee
Your *Croſſe* in Cut-worke, and th'*Anatomie*
Of a true *Crucifixe*, delineat cleare,
By *One*, the ſacred *Sifters Mineon* deare,
In ſweeter layes than e're *Arion* ſung; (hung
Which would to God within your hearts were
For theſe baſe forg'ries, *Manufactures* vaine
Which on your breaſts you daylie entertaine.

By *W. Forbes.*

THE TRVE CRVCIFIXE FOR TRVE CATHOLIQVES.

IF sacred Truth [a] did not conciliate trust,
My doubt remoue by satisfaction just
But muse I could not, how from time to time,
Man, (but [b] a masse of animated slime
A cloud of dust, tos'd by vncertaine breath,
A wormeling weake, soone to stoupe downe to death,)
Durst bee so bold, his pow'r as to enlarge;
And (proudly [c] vilipending Gods discharge)
A frantick freedome to himselfe durst take
An Image for religious vse to make.
And now I can not halfe enough admire,
How fondlings (daring [d] offer vncouth fire)

a. 2. Thes. 11. 12

b. Gen. 3. 7.

c. 2 Commaund Levit. 26. 2. Psal. 97. 7.

It is strange that men should call the works of their owne hands

d. Levit. 10. 1.

Agnus Dei, & Crucifixus, *Christ his proper stiles, & ascribe such vertues as flow from CHRIST his person to them. & trust and leane, and giue religious worship to thē, and yet plead to passe free of Idolatrie.* Agnus Dei, *is as much as the lambe of God.* Crucifixus, *as Christ nailed on the crosse.*

The naughtie issue of a neysome seed,
Like errour yet should to lyke madnesse lead,
CHRIST of his honour due induc't to reaue
Vnto their owne inventions, it to giue,
A peece of abject waxe, closd in a clout,
For GODS *lamb* blushing not to beare about;
Nor (sense distracted) CHRISTS owne proper stile,
The *Crucifixe*, forbearing to defile,
It attributing to their Christs of drosse,
(A mans faind shape, fixd on a fancied crosse)
With honours, stiles, and titles, not a few,
To crucified CHRIST IESVS, only due.
To [a] *Paule* no *Crucifixe* besids was knowne,
Saue CHRIST, [b] Sonne of the living GOD alone:
This

a. 1. Cor. 2. 2 *Gods spirit calleth Christ Himselfe the Crucifixe, and nothing else.*
b Math. 16. 16.

This crucifixe of His, our [a] GOD,
our [b] LORD,
By All ſhould bee obeyd, ſervd,
lovd, adord.
Our harts for Him, whoſe heart for
vs did bleed,
A rowme ſhould bee to reſt in, and
reſide.
Hee ſhould our glorie, [c] our re-
joycing bee,
Wee [d] liue to Him, who chuſd for
vs to die.
His image in our lyfe we all ſhould
beare,
Walking as Hee, pure, [e] innocent,
ſincere,
Our [f] fleſh, our foule affections
mortifying,
Heere, to be His for ay, [g] our ſelues
denying.
As [h] to the world, as crucified to
ſinne,
Readie [i] for Him, with each thing
els to twinne,
Wee labour ſhould, while heere
wee borrow breath,
In bleeding hearts [k] to beare about
his death.

a. Iſa. 40. 9.
b. Iohn. 20. 28.
Iſa. 43. 11.
c. Gal. 6. 14.
2. Cor. 10. 17.
d. 2. Cor. 4. 11.
Ibid. 5. 16.
e. Philip. 2. 15.
f. Gal. 5. 24.
g. Mat. 16. 24.
h. Gal. 6. 14.
i Mat. 19. 27.
Mark. 10. 28.
Luk. 18. 28.
k. 2. Cor. 4. 10.

No right nor lawfull resemblance of Christ crucified, but such as Himselfe hath made.

To this intent, in pure Truths sacred booke,
Our dayly task should be on Him to looke
To [a] search the Scripturs, which of Him record,
And crucified before our eyes afford:
We should those holy ordinances haunt,
His Sacraments, means which Himselfe did grant,
And Registred left in his latter-will,
His death to keepe in fresh remembrance still:
And with a longing soule, and listning eare,
The Gospells joyfull tidings bent to heare,
Such wee should bee, [b] as knowledge all hold vaine,
Saue CHRIST to know, and for our sinnes Him slaine.
Thus [c] Paul him suffering to all eyes exposd,
Which [d] misbeliefe, and ignorance not closd.
Thus

a. Iohn. 5. 39. Isa. 8. 20.

b. 1. Cor. 2. 2.

c. Gal. 3. 1.

d 2. Cor. 4. 3. 4.

Thus may wee all Him by faiths piercing eye
In Glaſſe of his owne inſtitutions ſee,
Thus bee preſerud from following Chriſt-lings vaine,
Shew'd in the juggling trickes of wits prophane,
Which Numbers lead aſtray; amongſt which crew,
No doubt but choſen ſoules are not a few,
To whom cleare eyes GOD once to ſee will giue,
As others, who did in like error liue,
That meanes none els, CHRISTS knowledge can afford,
But ſuch, himſelfe hath ſtabliſht in his word.
Thou knowſt (ſweete CHRIST) the pitifull reſpect,
Thoſe ſimple ſoules I beare which Thee affect,
And faine would find Thee, but aſtray are ledde,
With vaine inventions in mans fancie bredde,

In Gods word & ordinances CHRIST may be ſeene, as in a mirrour.

Who ſearching Thee, caſt in a curious mold
Of baſer mettle, or of pureſt gold
Worſhip to Thee, vnwarranted allow,
And baſely to a lying idole bow,
Intending thus to impetrat thy peace
Doe loade themſelues with ſin, Thee with diſgrace.
With pittie mov'd, with indignation juſt
To ſuch, a better pourtrate wiſh I muſt;
Which to draw foorth, LORD furniſh mee with airt,
Bee thou my Patrone, who my Patterne art:
My hand, my pinſell, let thy Spirit guide,
That (all humane reſpects farre laide aſide)
Free from preſumption, curiouſly to trace
Each ſubtile line of thy Immortall face,
Thee

Thee ſhaddowing foorth, my
draughts may not debord
From ſacred mirror of thy ſauing
word.
Teach Thou my ſtraines to flie
no other flight,
Still leade mee with the Lanterne
of thy light,
That with thy loue enflam'd, I may
with feare,
Thee, in that Glorious mirror ſtill
admire;
Where, to our meaſure, Thee a-
bridg't wee haue,
Of Thee at leaſt ſufficient truth
to ſaue,
Yet ſo that what thou to reueale
haſt dain'd,
A part can bee but of that part at-
tain'd
Which as Mans ſoule thy Spirit
doth enſpire,
Some more, ſome leſſe, none fully
can acquire;
The ſobereſt meaſure, euen the leaſt
of all,
If thou vouchſafe, LORD ſerue
my purpoſe ſhall.

1 *Mans happinesse standes in his cõmunion with GOD.*

MANS prime felicitie, and soveraigne blisse,
His onely chiefest good, which Most doe misse,
By Combination of Eternall bands,
In his Communion, with his Maker stands.

2. *This Communion in this world, is spirituall only.*

This Vnion, first spirituall must bee found:
The Soule our better halfe to GOD bee bound,
To him conjoynd, before our Bodies loade,
Can bee admitted to his blest aboade.

3. *The way to make it vp, & keepe it is the right knowledge of GOD.*

This band to make, of GOD the knowledge true
So needfull is, to man ere sinne hee knewe,
That life it was, his GOD to know aright:
Now life eternall is, since put to flight
By disobedience, truly GOD to knowe,
And CHRIST his Sonne, the source whence life doth flowe.

Ihon, 17, 3.

GODS

GODS Rebell Sathan, [a] mans malicious foe,
Debard from grace, since first by pride brought low,
Depriu'd of happinesse, [b] exild from Heaven,
Hopelesse to be restor'd, to darkenesse driven,
In malice set, by subtiltie and slight
Mans happinesse to marre, with all his might,
Him from his GOD, and Soveraigne good to part
Striues, of his GOD the knowledge to pervert.
In man (his [c] Makers image) GOD infusd
A light, too glorious to haue beene abusd,
A [d] Heavenly knowledge (forefault by his fall).
Both of himselfe, and things created all;
In which faire volume, Man might dayly looke,
And exercise his witts, as in a Booke,
Which

a. 1. Pet. 5. 8 Sathan therefore hath ever labored to mar mans knowledge of God, that he might marre mans communion with GOD.
c. Apoc. 12. 9. Iude. 5. 6.

c. Gen. 1. 26. Man at his first makeing had sufficient knowledge of GOD, given him by meanes appointed of God, to moue him to keepe cõmunion with his Maker.
d. Rom. 1. 19.

Which him to reade, to ſtudie did invite,
GODS boundleſſe pow'r, his wiſdome infinite.
The [a] Serpent offring to augment this light,
By greater knowledge to vaſile His ſight;
(For yet his eyes had ſtill beene cloſde to ill,
No wicked thoughts perverted had his will)
Did vnawarres thus worke his ouerthrow,
Sinne making him at once commit and know.
Thus not alone by treaſon did ſeclude
Himſelfe from grace, loſt GOD, his chiefeſt good,
[b] But guiltie made his offspring by his fall,
Which puld in him the fruit which poyſond all:
Thus (Errour ruling Reaſons ſacred raigne)
Falſe GODS, Imaginarie Good did faine
Iuſtly

[a] Gen, 3, 5. *But Satan by an vnlawfull meane offering to augment his knowledge bereft him of the benefite of that which he had.*

[b] Rom, 5, 12.

Iuſtly of skill, of will, of ſtrength denude,
To know, loue, follow, what was truely good.
But O the bountie! O the boundles loue
Of GOD, whom mercie no deſert did move,
Hee of his goodneſſe willing to reclaime
Thoſe Rebells, objects vile of wrath and ſhame,
Did with himſelfe determine to bring backe,
And His, wretcht Man, by double title, make,
Reſtoring him to more, ſince his offence,
Than he enjoyd in ſtate of innocence;
So bound himſelfe by promiſe to this end
A Womans Sonne vnto the world to ſend,
A Man in wiſdome Majeſtie and might
Equall with GOD, to fruſtrate Sathans ſlight:
The

GOD after the fall brake vp the light of the reſtoring and ſaving knowledge of CHRIST in the promiſe of the incarnation of his word and wiſdome

Gen. 3. 15.

1. Iob. 3. 8.

The Serpents heade to breake, his works destroy,
Lost happynesse that man might re-enjoy.

But Sathan strove by misbeliefe to debarre man from seeing this light. Iohn. 8. 44. Gen. 4.

The father of deceitt, that lyar bold,
Now blinded Man in darknesse striues to hold.
And with his Owne prevailing did pervert,
And harden cursed *Cains* cruell heart,
And such as hee, his misbeliving seede,
Gods faithfull word and promise to diffide.

God appointed sacrifices and oblations, as spectacles to helpe mans dimme sight to see Christ the Lambe slaine from the beginning of the world.

To help Mans weakneſſe, GOD in offerings shew
His holy Lambe set foorth to publicke viewe,
Him outward figures shadowing beneath:
To manifest the vertue of his death.
The Devill of all their Types the trueths did hide:
Man made vpon the outward worke abide:

But Sathan strove to make Men

To

To let all labor'd (whom his lugred hooke,
To ſwallow over he could moue to looke,)
Beyond the ſignes to their appointments end,
That ſo for trueths men might on ſhads depend.

Gaze on the ſpectacles only and not looke through them to CHRIST.

GOD yet this myſterie to make more plaine,
His Sonne for Mans redemption to bee ſlaine
More clearly in the fleſh to manifeſt,
Good hopes to Man did giue, on which to reſt,
To [a] mortall eyes preſenting now and than,
The *Worlds Redeemer* in the ſhape of man.

After the flood God made it yet more manifeſt that his Sonne ſhould be a man incarnat by apparitions, and perſonall types. a. Gen. 19. and. 32. 24. Ioſh. 5, 13.

Now Sathan ſeeing hee did moyen lacke,
CHRISTS comming in mans Nature to keepe backe,
New ſlights aſſayde, and ſo his purpoſe wrought,
That he, in *Hebers* houſe, (*Sems* oſſpring) brought Imagerie

But Sathan ſtroue to deſtroy this light by inuention of images in Sems poſteritie where the viſible kirk was.

Imagerie [a] of mettell, wood, and ſtone,
Perſwading thoſe the ſafeſt means alone
Gods knowledge both to haue and keepe acquird,
Mans ouerthrow thus craftily conſpird;
Wonne to giue way thus to inventions vaine,
Abrahams ſtocke idolatrie did ſtaine.
From [b] this contagious crew which thus did fall,
The [c] *father of the faithfull* GOD did call,
And (ſeparat from their ſocietie,)
His Church did ſtabliſh in his familie.
By [d] Sathans arts by Egypts foule infection,
Here yet enſued anone a new deſection,
Till [e] GOD brought foorth his people, did his law
By [f] his owne finger on two tables drawe,
Midſt

a. *Compare Gen. 31. 30. with the 34 and 53. Verſes of that cap. nixt Ioſh. 24. 2. and 14 15. laſt Ezek 20. from the 5 to the 10. and cap 23. 3. 14. 19. 21. 27.*
b *Gen. 12. 4. GOD called foorth Abraham frō the ſocietie of Image worſhipers.*
c. *Rom. 4. 11.*
d. *Ezek. 20. 7. 8. But Sathan ſo farre preuailed with the world by this bewiching deuice, that euerie age almoſt hee enſnared by imagerie the people of God, Abrahās off ſpring till the captiuitie of Babylon.*

Midſt flames promulgate; that no liuing ſoule,
His will preſume ſhould after to controule;
Yet baſe imagerie, in ſuch a ſort,
Corrupted mans conceat did ſo tranſport,
That [a] euerie age almoſt, afreſh they fell,
Though plagued for this ſinne did thus rebell,
And on this fancie neuer ceaſde to dotte,
Till GOD made even with their deſerts their lotte,
Them (after heauy ſtroakes of his diſdaine,)
Delyuering to proud Tyrants to detaine
In fearefull bondage, ſlauerie worſe than death.
In [b] Babell, mongſt idolaters to breath,
Hence Iewes (wee reade) did neuer image make,
Loue, beare about, their God for ſuch forſake,
But

[a] *Iudg, 8, 33, ibid, 3, 7, and 10. 13, Deut, 32, 15, Ier, 2, 13, &c*

[b] *2, King, 24, 15, 2, Chron, 36, 17, Eſter, 2, 6,*

When GOD had banished images out of his Church. Sathan labored still to make men misconceive the promised Messias, so to mar the true knowledge of Him.

But as they did of the *Messiah* heare,
Did to the ancient Prophecies giue eare.
Yet Sathans thoughts on evill ever fixd,
Not ceassing his intent to follow, mixd
With GODS pure Truth traditions, not a few,
Which lasted till our LORD did all make new;
And mongst GODS people, and peculiar race,
For outward idols finding now no place,
Wholly his slight extending did neglect
No meanes, in minds an idole to erect:
Of Many, whom his subtiltie did make
GODS Oracles, the Prophecies mistake,
To dreame that CHRIST should bee an earthly King,
To Earthlings earthly dignities to bring,
Their

Their Eyes [a] lockt vp, giuen ov'r to Vanitie,
GODS true ſpirituall meaning [b] blynd to ſee,
That Saducees ſecure, who nought did care:
But things for preſent life, which vſefull were,
Soules Immortalitie, the generall doome,
The [c] bodies riſing fables durſt preſume
Of cheieffe accompt, of ſpeciall reſpect,
Became with men, tho Atheiſts in effect.
Thus [d] Superſtitious Pharyſies, Prophane
And Godleſſe Saducees, (Religions ſtaine)
Did almoſt all the Iewiſh Church devide,
(The Blinde giuen ouer to the Blinde to guide,)
Till GOD in end, Man pittying thus miſled,
Sent in the fleſh his CHRIST the plea to redde,

a *Math.13.15. Iſa.6.10.*
b *2.Cor 4.3.4*
c. *Act.23.8. Mat. 22. 23.*
d *Act.23. 6.7.*
At laſt Chriſt came himſelfe that all might gett the right knowledge of Himſelfe.

His mourning Saints to cheare these broils among,
Which did for *Israels* consolation long.
Thus Man to GOD, Earth to conceale to Heaven,
In [a] *times full terme*, by Him the SONNE was giuen.
Hee to the world, did to this onely end,
The *expresse* [b] *Image* of his Person send,
In whom the [c] *brightnesse of His Glory* shind,
Immortall GOD in mortall shape enshrind,
[d] True GOD [e] true MAN, [f] a Mediator meet
To GOD his Soueraine good, Man to vnite
In [g] mans base shape, GOD thus made manifest,
The [h] Word made flesh, to grace man repossest,
GODS wisdome infinit, His [i] Loue sinceere,
Thus in the [k] *Man CHRIST IESVS* did appeare,
His

a Eph. 1. 10. Gal. 4. 4.
b Cal. 1. 15.
c Heb. 1. 3.
d Isa 9. 6. Act. 20. 28.
e Io. 1. 14. Heb. 2. 14.
f 1. Tim. 2. 5. Heb. 9. 15.
g Phil. 2. 7.
h Io. 1. 14.
i 1. Io. 4. 9.
k Tim. 2. 5.

His Trueth vncomprehenſible was than
In Him made ſenſible to ſhallow man,
Who ſaw in Him the Rays of Heavenly light,
The viue Character of His paterne bright,
Which did not in His outward featurs ſhine,
But in his doctrine, life and works divine:
Which did all eyes in admiration draw,
That *who the Sonne, the Father* alſo ſaw.
Gainſt this reſtoring of GODS knowledge true,
Man to his GOD, in malice Sathan flew,
And boldly dares renew the auncient warre,
With envy ſwolne this glorious worke to marre;
Hee ſtreight did ſtoppe Mans vnattentiue eare,
That man ſhould not His heavenly doctrine heare,

Χαρακτηρ της ὑποστασεως αὐτου.

Heb. 1. 3.

Iohn. 14. 9.

But Sathan ſtroue that man ſhould looke onely on his bodily ſhap and not looke through the vaile to his godhead dwelling in the man Chriſt.

2. Cor. 4. 4. With loggie mists, with sinnes thick clouds He blinds,
math. 13. 55. The mirror darke of world-distracted minds,
Mark 6. 3. That they no further than his outside pierce,
The glorious beames His Godhead did dispersse,
In all his actions dazling so their sight,
That with weake eyes they might not view this light;
But Him disvaluing, Them who dearely lov'd,
Iohn. 10. 38. Nor with His life, not works, nor wonders mov'd;
They onely pore vpon His outward frame,
Philip. 2. 7. Who in a seruants shape most meanly came,
Cladde with our Natures imperfections fraile,
Rom. 8. 3. Inwrapt (as seemd) in sinfull fleshes vaile,
Whom viewing with the cloudie eyes of sense,
No wonder that the world conceiud offence,

Thus

That Hee who came the world to
saue alone,
Thus to the world did proue a
Stumbling Stone.
Thus did the *Iews*, thus *Turks*,
thus *Heathens* fall.
Thus *Saracens*, thus *Machometans*
all,
Rejecting CHRIST cause mans
base shape He bare,
Ly taken in the craftie hunters
snare.
But CHRIST who came, lost
mankind to reclame,
Least this humilitie should marre
his ayme,
GOD in himselfe invisible to
show,
And manifest to Earthlings heere
below,
That Essence Infinit, Omnipo-
tent,
Most Good, most Glorious, most
Excellent,
Did wonderfully in His Heavenly
brest,
(Tho never but in motion) ever
rest,

Rom. 9. 33.
Isa. 8. 14.

To remed this error, Christ remoueth His bodily presence & causeth write His Natures Offices, wordes, workes, life, death, and all that serued to salvation.

Hee, his Apoſtles, Meſſingers divine,
Pen-men, in whom pure Trueth vnſtaind did ſhine
Inſpyrd, as Hee did by His Spreit endite,
His birth, lyfe, death and teſtament to write,
So that (tho Atheiſts this wovne coate would rend,
GODS WORD by heavenly inſpiration pend,)
What Theſe, what His Evangeliſts record,
Sweet ſtraines, in ſweeteſt harmony accord;
Which *holy ditements* as a mirrour meete,
Ioynd with the Propheſies in Him compleet,
Might ſerue His Glorious Image to preſent,
To ſuch as ſought Him with a pure intent,
To make Him truely to ſalvation knowne,
To all that loue Him, ev'n to all His owne.

In

In Theſe His Pen-men whoſe skild penill drew,
Not his adulterat, but his pourtrait true,
In mirror of the Scriptures He imprents
Vntouchd to leave His outward Lineaments,
His bodies frame, the featurs of his face,
To Him but common with fraile *Adams* race,
Giues charge his perſon, properties to paint,
The world with His life, doctrine death acquaint,
His Natures offices, His wonders wrought,
His ſuffrings, ſayings; not omitting ought
That to His praiſe, Mans profite might redound
In all whats needefull to Salvation found,
Which might our Faith confirme, our Loue inflame,
Or paterne proue to which our Life to frame.

Onely the outward ſhape & lineaments of His face and bodie, He will haue conceilld and not written in ſcriptur

And this our LORD, did wiselie:
for the sight,
Of mans base shape, in Him, but
dim'd the light
Of GODS perfection, and did
onely show,
The fraile infirmities from flesh
that flow.
And what of These, could the re-
cord haue wrought?
What good His bodies just pro-
portion brought,
Since, face to face injoyd, His li-
ving sight,
As heere he did present an earthly
wight,
So little helpt the world in Him to
view,
Of GOD Invisible The Image
true?
At These the world did stumble:
These espyde
With natures twilight, millions
made to slide.
These were the barke, through
which (with pleasing strife,)
Illightned eyes did view the Tree
of life:
These

The bodily sight of the lineaments of our Lord his face and bodie was a stumbling block to many that saw him: the rehearsall whereof in Scripture hee thought not expedient.

Theſe were the Caske, which peirc'd, ſweet balme did yeeld
That to an angrie God wretcht man conceild.
Theſe were the vaile the Godheads beames did hide,
In Him did dwell and bodily abide, *Coloſſ. 2. 9.*
Which cloud to peirce, this Sunne which did withhold,
Did all behooue, who view His Godhead would.
Theſe but the ſuperfice, which cover did
The richer ſubſtance of the Treaſures hidde
Of knowledge deepe, of wiſedome moſt profound,
Of vnſeene graces, which in Him were found.
Thus what of CHRIST was ſet to outward ſight
(While ſeene on Earth of Heaven to make vs right)
His bodies ſhape, His lineaments of face,
The featurs choice, which Him did chieflie grace,

Chriſts bodily ſhape did not ſhow what a one Hee was, much leſſe is the faint ſhaddow of that ſhape fit to ſhow to vs what a one he either was or is.

Him

Him to point foorth were equall in no ſort,
And what a one Hee was, to ſhow came ſhort:
Againe, of what the Eye a-lyfe eſpyd,e,
A lifeleſſe picture can no be denyed
Yet ſhort to come: for Painters doe not ayme
The ſoule of Him, whoſe ſhape the hand doth frame
To ſet in ſight: They ſtriue alone to leaue
His Bodies figure, whom they paint or graue,
And that but for the preſent day or houre
They did the Paterne ſee, but having pow'r,
Time, wrinkled age ſtill haſtning by degrees,
Their arte to mock, which mock miſtaken Eyes.
But theſe viue draughts whoſe Heavenly luſter ſhine,
By arte moſt exquiſite, in write divine

The Scripture onely is a fit mirror where in we may gett a right ſight of Ieſus. and of what ſoever is to bee knowne of him for comfort and ſalvation.

Not

Not superficially his shape doe shows,
But solidly make vs our Saviour know;
Not as our Image, but as GODS He bare,
In our fraile Nature, Man as men wee are;
Not in one Nature, but in both vnite,
God-man conjoynd, a Sauiour compleet,
Not in one act, one case, or one estate,
But from his birth, even to His lifes last date,
From his descending to Earths lower parts,
The Virgins wombe, this mirror bright imparts
Him fully, till He suffering did ascend,
At GODS right hand to raigne, world without end.
If CHRISTS true pourtrait truely then to see,
Thou longst, the Scripture must thy mirror bee,

He must therefore Gerse him selfe in Scripture who desires to see Christ and not to be deluded with conceits of a false

The CHRIST.

The Spirit (heere) thy LORD, then yeeres more old,
What one He ſhould bee, ere Hee came, foretold
And, ere humanitie did Him inveſt,
His purtrait wonderfully (heere) expreſt,
For vs not onely ſerving on the ſtage,
But all the Elect, ſince the worlds firſt age.
The auncient Church did all in ſubſtance ſee,
Know, loue, beleeve, enjoy, of Him what wee.
Heere, as the Spirit in this mirror cleare,
Him ſingled foorth, His ſight, by faith ſinceere,
Did patriarchs all and Prophets ſo enflame,
That in His day they joyd before Hee came.
Loe! heere the Iewiſh Church by *Moſes* Law
Conveend, His ſuffrings in ſome meaſure ſaw,
Him

Iohn. 8. 56.

In the old Teſtament yon ſhall ſee Chriſt deſcribed as the Faithfull before His comeing ſaw him.

Him slaine for sinne, though dimly to their view
The torchlight of their Sacrifices shew:
On Him they weakly, yet with pleasure deepe,
Through lattices of Typs, and figures, peepe,
And (as they may) behold, from this dark cloud,
The [a] Sonne of righteousnesse, Himselfe vnshrowd,
That [b] Lambe of GOD, that taks away sinnes staine,
Ere world was made, who for the world was slaine,
Feeding on Him their souls, as wee, by faith
Thus to bee fred with vs, from endlesse wrath;
Both [c] by one cuppe, by one spirituall foode
Refreshd, both sav'd by vertue of His blood.
To see this ladder was to [d] *Iacob* given,
From Earths low centre, reaching highest Heaven,
Till

a. *Mal.* 4. 2
b. *Ioh.* 1. 29 *Apocal.* 13, 8
c. 1. *Cor.* 10. 3.
d. *Gen.* 28, 12.

Gen.49.10. Till *Shilo* came who cleerly did impart,
The Scepter ſhould from *Iudah* neuer part,
Iob.19.25. *Iob* liu'd perſwaded, while moſt deeply grieu'd,
That for his ſafetie his *Redeemer* liu'd.
Iſa.9.6. This Prince of peace, this counſeller moſt wiſe,
The Father euerlaſting, Bleſſed thriſe,
A Child of wounder, euen the GOD of might,
Luke 2.32. Iſraels Glorie, and the Gentiles light,
a Zach.3.8. Iſa.11.1. *Eſay* foretold (a branch of peereleſſe worth,)
From *Ieſſes* ſtemme, ſhall in the Fleſh ſprout forth,
A King on whom the gouernement ſhall ſtay,
Of all the world who ſhall the Scepter ſwey,
A pow'rfull Propher, by the LORD anointed,
Good tydinges to the meeke to preach appointed,

Who

Who ſhall bind vp, not breake the bruiſed reed, *Ibid. 42. 3.*
The weakely ſmoaking flaxe not quenche, but feed, *See the 53 cap. which is full of cleare Propheſies of CHRIST.*
Iſra'ls Sweete ſinger did his ſtraines accord,
All to ſet forth the Glorie of this LORD,
Whom Hee a *Prieſt* for euer doth detect, *a. Pſal. 110. 4.*
After the order of *Melchiſedecke*,
Him doth point forth, now as expos'd to ſcorne, *Pſal. 22 7.*
His hands, and feet moſt pitifully torne; *Pſal. 22. 16.*
By lot his veſtures parted, in his neede *Ibid. 18.*
Made vinegar to drinke, on gall to feede, *Pſal. 69. 21.*
Conſtraind to cryt, with ſenſe of horror ſhaken,
My GOD, My GOD, why haſt thou Mee forſaken? *Pſal. 22. 1.*
Now as victoriouſly on high aſcending, *Pſal. 68. 18.*
Him twentie thouſand thouſand Angels tending,

A Cap-

A captiue making of captivitie,
To His proclaiming peace, and libertie,
The ſwelling pride of proude inſulters laid,
His [a] foes cruſht downe, His [b] foot-ſtoole being made.
Of this Eternall, ever budding *Braunche*
To be raiſd vp to *David* (who to quench,
His burning thirſt with *Bethlems* ſtreams did long)
The Spirit ſpoke by *Ieremias* tonge,
Him ſetting forth a King, whoſe proſperous raigne
Iuſtice and judgement ſhould on Earth maintaine,
Who *Iudath* ſave, who *Iſrael* ſhould reclame,
The Lord our Righteouſneſſe deſignd by name.
In ſhort, no age did revelatioun lacke,
CHRIST the *Meſſiah* manifeſt to make
from

a. *Pſal.* 2.
b. *Pſal.* 110. *Ier.* 23. 5.

1. *Chr.* 17. 17.

From time to time, who by de-
grees of light,
By Types or Prophecies was set
in sight,
Till from the Arke, the outward
covering drawne.
This glorious Day-starre in the
flesh did dawne.
Looke yet a little in this mir-
ror rare
Predictions with accomplish-
ments compare,
With wonder ravisht, heere thou
shalt behold,
All done, what earst was to bee
done, foretold,
Of Typs, the clowdie Mysteries
explaind
Shadows sequestred, reall Truths
attaind,
The legall rites, the ceremoniall
lawe
By Him abolisht, who the vaile
did draw
Of CHRIST affording a more
lively sight,
A clearer knowledge, and a nea-
rer light,

In the new Testament you shall see more clearely Christ revealed, than the Prophets sawe Him vnder the Law.

So that the tendereſt ſight, the weakeſt eye,
Him now vnmasked in this glaſſe may ſee.
For now the Spirit(*Moſes* face vnvaild,)
A [a] *Babe* preſents Him, [b] death and hell who quaild,
The [c] *Ancient of dayes* a ſuckling weake,
Who [d] from His daughters bowells birth did take,
An Infant, [e] coeternall with his Sire,
Whoſe [f] Incarnation Angels did admire,
Prizd by the fooliſh with contempt and ſcorne,
Becauſe a weakling of a weakling borne,
In humble ſtate, layd in an homelie ſtall,
To narow bounds confind, who boundeth all,
The comfort craving of Her Virgine breſt
Who gaue Him birth (his wants by cryes expreſt)
Borne

a. Luke. 2. 7.
b. 1. Cor 15. 54
c. Dan. 7. 9.
d. Rom. 1. 3.
e. Iohn. 1. 1.
f. 1. Pet 1. 12.
Luke. 2. 7.

Borne and expoſd at once to Tyrants ſpight,
Conſtraind His lyfe to ſaue by ſecret flight,. *Mat. 2. 14.*
The ſtormie flood of bloodie *Herods* rage *Mat. 2. 16.*
Let looſe on all the equals of his age,
Who to aſſure Himſelfe of Him alone,
Cruell to all, prou'd pitifull to none.
Heere ſhalt thou ſee Him even while thus deſpiſd,
By Princes of the Eaſt, a *Saviour* prizd,
His God-head who no ſooner doe behold.
But offering giſts of Incenſe, Myrrhe, and gold,
Fall downe, adore, and to their LORD approue, *Mat. 2. 11.*
Their faith, their hope, their loyaltie and loue. *Pictures can not deſcribe that which the ſcriptures ſpeake of Christ his infancie.*
Since coſtlieſt Crucifixes, Picturs none,
Since crafts mans skill on mettall wood, nor ſtone,

This can so liuely to the Eye present,
As doth His written Word and Testament,
Why fondly then prefer phantastick men
The Gravers toole to the *Apostles* penne?
Luke 2. 46. Hold on, thine eye fixe on His Youths sweet spring,
Which doth faire buds of Pietie forth bring,
Inciting tymouslie our tender yeeres,
To true devotion (since no act appeares,
In which he provd to vs a President,
The which was not for our instruction ment)
Luke. 2. 46. 47 Heere thou shalt find Him in the Temple sett,
And Heavenly knowledge from His child-hood gett,
Israels doctours hearing Him demand,
Who at His doctrine all astonished stand,
Ravisht

Raviſht to ſee, yeeres ſo vnripe, admitt
Such full perfection of a hoarie witt.
But now, the Spirit doth invite thine eye
Thy Saviour drencht in *Iordans* ſtreams to ſee:
Loe, [a] Hee who formerly was circumciſ'd, *a. Luke. 2. 21.*
By His great [b] Harbinger muſt be baptiz'd: *b. Math. 3. 13 Mark 1. 8.*
Thus ſanctifying by thoſe *ſeales* divine,
The auncient Church, the Church that was to ſhine:
Thoſe actions His pure bodie muſt endure,
Which ſhould haue force to clenſe our ſoules impure;
Tho Him, [c] in whom (vnſeene) the Godhead raignd, *c. Col. 2. 9.*
Nor [d] filth, nor fore-skinne of corruption ſtaind, *d. Heb. 4. 15*
So that, except for vs, the LORD of life,
Did need, nor ſtreams, nor circumciſing knife:

2, Cor, 5, 21, Yet ſinne for vs himſelfe hee made, that wee,
In Him, the righteouſneſſe of GOD might bee,
Mat, 4, Mark, 2, 12, Luk, 4, 1, Hence by the *Spirit* led, hold on thy pace,
Thy SAVIOVRS footſteps to the deſerts trace,
There ſhalt thou view in ſingle combat foyld,
By proper armes, troad vnder foote and ſpoyld,
1, Pet, 5, 8, Apoc, 20, 2, That pow'rfull Aduerſare, the dragon old,
Who to aſſaile the SONNE of GOD was bold,
Fullneſſe of grace when thou in him doſt ſee
Truth, mercie, pittie, loue, humilitie,
All wiſdome, meekneſſe, patience, prudence, peace,
Nothing can expreſſe Chriſt his growing age & variety of vertues except the holie Scripture. Which in perfection but in him found place,
No wonder then this Mirrer thee amaze,
Since in no corner Thou heere canſt gaze
VVhi

Which doth no liuely ſet before thy ſight
A lanterne to thy lyfe, the LORD of light.
Deluded ſoule, theſe who forſak'ſt to view,
Of *liuing Waters* in the fountaine true
The Scripture, digging to thy ſelfe in vaine
Such ciſternes as no water can containe, *Ier.* 2. 13.
What can the Pencils moſt induſtrious art,
By pictures dumbe to Thee of theſe impart?
But you (poore ſoules) beare not alone the blame,
In others chiefly lyes the fault, the ſhame,
Dumbe Doctors ceaſſing when for eaſe to preach,
Or would not, or els could no people teach,
Leaſt men by vſe ſhould loath, at length deſpiſe
Their often-mumbled matins, did deviſe,

Guyses to gaze on, showes mens
soules to feed,
An vncouth language for their
dayly bread;
To charme the Eare did mixe a
sweete concent
Of Melodie, by voice, by instru-
ment,
With choise divisions of an hun-
dreth kinds,
About to moue, and melt the
hardest minds;
Books turnd in blocks, blind do-
tards to delyte;
These, they were sure, would
neither bark nor bite,
For did they teach the Trueth,
their faults expose,
As Scripturs, which their lewd-
nesse doe disclose,
They surelie should such inter-
tainment lake,
And (thrust to doores) the Scrip-
turs bonds partake,
Which ly in setters of an vn-
couth leid,
Keept vp from sillie soules, which
faine would read,

If picturs did decipher the corruption of the doctrine and life of Church--men als clearelie as the Scriptures do, they should bee in lesse request among the Roman Clergie.

Claspt

Claſpt by authoritie, that on this booke
Saue priuileged perſons none may looke,
Becauſe in this engrav'd, *Chriſts* portrait true
Is by the Spirit ſet to publike view,
Plainely proclaiming, what doth them diſpleaſe,
Crying a Woe to Scribes and Phariſees
Faind Church-men, who pretend the ſaint to feed,
By lanterne of GOD'S Word, weake ſoules to lead,
Of knowledge key, them meantyme doe debarre,
So both their owne, and others entrie marre.
Who ſet in *Moſes* chaire, doe over-charge
With grievous burdens, impoſitions large
The Peoples backs, denying ev'n the aide,
That by their little finger may be made.

Called blind guids.
Mat. 23. 6.
Luke 11 52.
Mat. 23. 13.
Mat. 23. 2.
Ibid. 4. &c.
Luke. 11. 46

In

Luke, 11. 42. In lifeleſſe ceremonies moſt preciſe
To ſeeme who ſtudie, to obſeruing eyes,
Yet ſoules committed to their cure neglect,
And truth and mercie hold in ſmall reſpect.
Who cloaking by Religious pretence
The groſſeſt ſinne, the grievouſeſt offence,
Mat. 23. 14. Mark. 12. 40. Luke. 20. 47. Devouring widowes houſes, doe betray
The innocent, poore Orphans make their prey.
Mat. 23. 27. Like painted Tombs who cleanſe the vtter ſide,
Where nought within but rotten bon's abide,
To ſatisfie GODS Iuſtice daring ſtand,
Ibid. 28. For works of Righteouſneſſe of Mens owne hand.
Mat. 23. 3. To doe who care no, much delight to prat,
Ibid. 24. Hudge Camels ſwallow ſtraining
Ibid 15. at a gnat,

A Proselite to make who spare
no paine,
Whom, with themselues they adde
to Sathans traine.
Whom so Ambition blinds,
so pride transports,
That life and beeing them no more
imports,
Then tumide Titles, Greetings, *Marke*, 20. 38
caps and knees, *Luke*, 11. 43.
Prioritie of place of all de-
grees,
Harke how in all sorts Christ
doth Sinne rebuke,
In These but chiefly, set to ouer-
looke,
His flockes, *lights* in the chayre
of truth to shine,
Call'd to dispense his mysteries
divine,
O with what care their sacred
charge to tend,
Doth hee vnto his *watch-men* re-
commend, *Luke*, 22. 24.
Warning least they should by
ambition slyde, *Mat.* 20. 25.
By wordlie grandour, statelinesse
or pride,
Lordly

LORDLY dominion, Raines of Sov'raignetie,
Prohibiting by them vſurp't ſhould bee.
Mat. 15. 23
Mark. 7. 7. 8. 9.
Him thou mayſt heare eſtabliſhing His word,
A rule from which vnlawfull to to debord,
In matter of Religion, worſhip true
Of GOD in doctrine to Salvation due;
Traditions all rejecting, to this ſquare
(How old ſoever) which repugnant are.
Lo! now He comes in flames of firie zeale;
Pſal. 69. 9.
Mat. 21. 12.
Iſa. 2. 13. 14.
Flie, flie, O yee, who of His houſe make ſale,
Baſe *Simoniſts* beware, the LORD of LORDS
Haſts with a whip, a laſhing ſcourge of Cords,
All mercenarie miſers to expell
Buyers and *ſellers* from His houſe, to Hell.

With

With frequent warnings (now) He armes His owne,
By future errors leaſt they bee o'rethrowne.
Of Hypocrits doth (now) vnmaske the face,
How ere their outſids ſhine with ſhowes of grace,
Cowſning the world with a pretence of goode,
(Their fruits neere comming further than the bud,)
Who, tho they Vice can deck in Vertues dye,
Yet ſile they can not His all-ſeeing Eye.
Such doctrins as be theſe, not motiues leaſt
Haue beene, to bring dumb Idols in requeſt,
CHRISTS ſpeaking purtrait ſuch haue put to peace,
(This ſtocks and ſtones admitted to outface,)
But hearken thou, to his ſweet voice giue eare,
From His owne mouth, thou by the Sprit ſhalt heare

The

The word of Trueth, Him powring foorth sweet streams
Of *living waters*, to the soule that cleams
Refreshment, feeling want, in feare to sterue,
Such (heere) shall find, what may to saue them serve.
Math. 14. 25. O! view Him [a] walking on the raging waues,
Mat. 8. 26. The [b] winds rebuking, sinnes possessed slaues
Mark. 5. 9. From [c] Legions of foule Spirits setting free,
Mat. 9. 25. The dead recalling to mortalitie:
Yea; [d] raising vp thy selfe from sinnes dark cave,
Iohn. 5. 21. 25. A [e] Lazare, stinking in corruptions grave
Iohn. 11. 44. To see the danger, the deserved wrath
The guilt, thy trembling soule dyes drencht beneath,
By which if humbled, Hee shall comfort speake,
Thy wounds bind vp, vnloade thy conscience weake,

Invite

Invite thee with thy burden to
draw neere,
Offring for thee the *Fathers* wrath
to beare;
Whom, that thou may'st from filth
of ſinne bee purg'd,
Thou ſhalt behold arraign't, con-
demned, ſcourg'd,
Sighing and groaning, with thy
burden preſt,
Expoſ'd to paines which can not
be expreſt,
Weeping, and bleeding, ſuffering
death for thee.
O Love! O Pittie, in a ſtrange
degree!
Now in this combat entring
Him behold
Of his ſad *paſſion*, tryed as pureſt
gold
By fire diſſolv'd, in which no droſſe
is found,
Deeplie afflicted, proſtrat on the
ground,
The Garden watering with a
Crimſon flood,
From all his pores diſtilling
ſtreams of blood,
His

Onely the ſcriptures expreſſe CHRIST his miracles and paſſion.

Mat. 26. 37.

Luke 22. 44.

His Glories beames obscurd, His Might allayed.
His Courage seeming quaild, His Strength decayed;
Crusht downe with weight of Gods incumbing wrath,
His ? guiltlesse soule made heavy to the death,
Thy Crimes the cause, thy sinnes inunding speate,
The meanes from Him which drew this bloudie sweate,
Whom (notwithstanding) Hee did (so) esteeme,
That all His suffrings did most pleasant seeme
Thee, wretched worme, to redeeme from death.
Perditious heyre, sinnes slave, the child of wrath;
To thee, the Fathers favour to acquire,
Not shrinking, to drinke off the dregs of ire.
These bee the suffrings, countersits which scorne,
Which lyfelesse draughts deface, but not adorne.

Mat. 26. 38

The Popish crucifixe doth but mocke & not expresse the sufferings of Christ.

These

These be the suffrings, which perplexed soules
Most sensibly conceine, sunk deep in scrouls
Of tender bleeding hearts, The only way,
Most liuelie felt which make his Torments may;
Who (heere) the dolors of his death engrosse,
Best feele the fruicts and comforts of his crosse
O wounderfull respect! O loue vnheard!
O deare affection matcht with misregard!
Loe, Hee who bought Man at so deare a rate,
By Man is sold, betrayd by Man vngrate,
The traitors mouth, which flowd with fraud, with hate,
His lips dare touch where found was [b] no deceit:
Friend whether comst thou? (Christ his friend yet is:)
The SONE of MAN betrayst thou with a kisse?

a. *Math.* 26, 14, 15. *Mark*, 14, 10. *Luk.* 22. 3.

Luk. 22, 47, b. *Isa.* 53. 9, 1. *Pet.* 2, 21. *Mat.* 26, 50.

Iohn. 18. 6, Hee who those armed bands did
cast to ground,
Them, with his breath, all able to
confound,
With this soft speech, this gra-
ious checke alone,
Doth wound, not wonne, the tray-
tors heart of stone.
Mat. 26. 52. See how Hee doth *His* forward-
nesse represse,
Who preasd, by arms, this offred
wrong redresse,
And healing instantlie the harme
receav'd,
Yet did not measse the causeless
spight, conceau'd
In hardned hearts so farre from
grace, from loue,
That miracle, nor savour them can
move.
O see Him in a most opprobrious
forme
Mat. 26. 56. Led hence, transported with this
Ibid, 27. 2. raging storme,
Left by His owne, yeelding His
conqur'ing hands,
Thee to set free, to ignominious
bands,
With

With lamps with lanterns led, they apprehend
The Sonne of *truth*, incarnate to this end,
That glorious *Beame* of vncreated light,
By flesh and bloode invaild, hid from their sight,
Thus all foretold gainst actors of this *Ill*,
Against themselves do perfitly fullfill.
O Earth! O ashes who thy selfe turmoylst,
And with vindictiue flams of furie boylst,
Tormenting others, darst revenge, avouch,
Vpon thy reputations slendrest touch,
See, with what patience, with what silence deepe,
While *Iews* disgrace vpon disgrace doe heape,
Thy Sauiour, to the *Smiters* giues his backe,
Doth from the *Nippers* not his cheeks keepe backe

Mat. 26. 47. *Iohn.* 18. 3.

Iohn. 18. 37.

Esa. 50. 6. *Mat.* 26. 67.

To ſhame, to ſpitting, doth expoſe his face,
The path not only pointing thou ſhouldſt trace,
But treading euerie ſteppe, hath taught the way,
From which t'is ſhame, yea dangerous to ſtray.
Loe in this hight of ſcorne, depth of diſgrace,
With cheare vnchang'de he dares his foes outface,
Yet from his lips not one intemperat word,
His mercileſſe tormenters doth remord.
CHRISTS *Teſtament* which theſe and all contains,
That Hee did ſuffer, ſhame or outward paines,
Needfull for Thee to know, in one ſmall *Booke*
Is found, on this in ſteade of pictures looke:
This beare, this weare, this reverentlie reade,
When read, at leaſt attentiuelie take heede,
This

Iſa. 53. 7. Act. 8. 32 If 10000. pictures were forged, they ſhould all come ſhort in ſhowing that which the new Teſtament declares of Chriſt crucified, yet Chriſts Teſtament is in ſmall eſtem with many in compariſon of a fond & fals picture. The BIBLE ſets not ſo well as the crucifixe doth, where poperie prevailes.

This doth make known the Will, the legacie,
Which thy deare LORD a-dying left to thee.
With this *love-token* Hee remembred hath,
Each loue-ſicke ſoule to Him betroathd by fayth,
His loue thus ſhowne, to kindle loue againe,
That mutually love wee might intertaine;
If *Chriſt* thy loue be then what hee hath left
Nor let by wrong nor violence bee reft,
But ſtriue to know what written for thy well,
With's owne deare blood thy louing LORD did ſeale.
See our true *Samſon* yeelding now at length, *Iudg.16.16.*
Spoild of the hayres of his vnmatched ſtrength,
A bloodie butchrie ſuffering for thy ſake,
Stript naked, torne with whips, faint, pale and weake, *Mat. 27. 28,*

The Souldiours mocking His enfeebled might,
Combining, in His torment, sport with spight,
His offices all branding with reproch,
Luk. 25. 32. 37 With blasphemie Him charging: they encroch
Vpon his Priest-hood with a bitter blow,
Luke. 22. 64. Now siling vp his eyes, Hee streight must show
Who him did most with causlesse strips infest,
As Prophet this by him must bee exprest:
Mat. 27. 29. Then, cloathd in purple, crownd with pricking thorne,
As king, is made The object of their scorne.
But ah! behold He comes: O heavie sight,
Bright *Eye* of *Heaven*, O now shut vp thy light;
Salt fountains all of tears be now enlarg't,
Gen. 22. 6. Weake *Isaaks* tender shoulders (loe) are charg't,
With

With wood, Himſelfe to ſacrifice prepar'd;
Lo: neither is from ſhame Thy Saviour ſpar'd, *Iohn. 19. 17.*
From preſſing loade of that diſgracefull Tree,
The means appointed of his death to bee;
See, faintlie ſtaggring, how Hee grones beneath
The pondrous weight of GOD's incumbent wrath.
O ſee the bloodie banner now diſplay'd,
The SONNE of GOD by Souldiours diſarayed,
Cladde only with our ſinnes, In Garments red,
The vine-preſſe of the Fathers Ire doth treade, *Eſay. 63. 2. 3.*
Fixt to the croſſe, his hands, his feete tranſpierced,
Expoſd to paine, to horrors vnrehearſed,
His gratious armes foorth ſtreatching all the day,
To rebells walking in an evill way. *Rome. 10. 21. Eſ. 65. 2.*

Who

Phil. 2. 6. Who (God not robde) equalitie did plead,
Deut. 21. 23. Gal. 3. 13. With robbers matcht, for thee a *curse* is made,
And even to death, endures vpon the Crosse,
In soule, in bodie, pains of sense, of losse.
Mat. 27. 46 Heavens suted to their Makers mournefull state,
Mask't vp with clouds, in their owne kinde regrait,
Ibid 51. Loe, Earth doth tremble, flintie
52. ibid. 51 Rocks doe rend,
Graves backe to light their sleeping guests doe send,
And loe, while ev'n his lifes last spunke is spent,
The Temples vaile is to the bottome rent.
See, now through teares, how He himselfe presents,
Col. 2. 14. Nailling vnto his Crosse Thy oblishments,
Cancelling those Inditements which did tye
Gods wrath in instice Thee to vnderly,
Resoluing

Resoluing more by sinning, to abstaine
To crucifie The LORD of life againe;
On his owne death, who freelie of his grace,
Did ground thy life and euerlasting peace.

Heb. 6. 6.

Rom. 3. 23.

THIS, and what more to search for, thou aspires,
What faith can wish or what thy soule desires,
The *Spirit* in this mirrour shall disclose,
And to thy sight of Him as much expose,
As may thy soule heereafter serue to saue,
And guide thee (heere) with comfort to the graue,
Except His inward vertues thou neglect,
And but his outside carnally affect.
This, GOD hath thought vnnecessare to show,
This farre vnnecessare for thee to know,
Sufficient

In short their is nothing thou needst to know of Christ but all is in His testament

Sufficient that, which These who knew Him best,
And best did know to make him knowne, expreſt
Haue left, enregiſtred in holy write,
Which They did penne, GODS Spirite did endite.
Thus hath the Lord his will moſt clearelie ſhowne,
By other means refuſing to bee knowne
Then by his word alone, where faiths bright eye,
His hidden graces may moſt liuelie ſee,
So that (except this way) no knowledge true,
Accreſt of Him, vnto the outward viewe
Of These, admitted in his humane ſtate,
To touch Him, ev'n with Him to drinke, to eate.
THIS being then the courſe by God preſcriv'd
To Man, of other means of grace depriv'd,

Luke 16. 29. These who ſaw Chriſt with their bodilie eyes knew him not to be that Chriſt till hee opned their eyes to behold him in the ſcriptures

To

To know the Sonne, and in the
Sonne the Sire,
The Sonne, concealler of the
Fathers Ire,
O judge what *Spirit* this great
worke to marre,
This course to crosse, the Scrip-
tures would debarre
And hide this Mirror, from the
longing sight
Of Soules, which faine would see
this Sunne of light,
Enjoyning such, this knowledge
to attaine,
By pictures false, or some resem-
blance vaine
Of that externall shape, which
GOD did hide,
Least any in this fruitlesse search
should slide?
No *Spirit* doubtlesse els, but Hee,
whose slight
Seeks GOD and Man, to sever
day and night,
With envy boyling, at mans good
who griev'd,
Hath ay a lyer and a Murtherer
liv'd
His

Col. 1. 19. 26

Christ to make men know him hath set foorth the Scriptures and hidden his bodilie shape But Sathan striues by meãs of the Roman Clergie to expresse his bodilie shape which can not shew Him and suppresse the scriptures which might make Him knowne.

Gen. 3. 6. His point for once who gayning,
seeks yet still,
To disconforme man to his Makers will;
Even Hee, who since his fall,
with wondrous art,
From GODS true worship man
did still divert,
2. King 23. 5. By whom to such prophaneness
mortals driv'ne,
Haue worshipt Sunne, Moone,
Starrs, the host of Heaven;
1. King. 11. For *Molech*, *Milcom*, *Baal*,
Iudg 6. 25. *Astaroth*,
ibid. 3. 7. Who made the nations Gods true
2. King. 23. 5. worship loath;
Who Images of GOD, hath oft
devysd,
And Mens deluded fantasies entysd
A furtherance in GODS seruice
to conceat,
By means engendring his eternall
hate;
Exod. 32. Thus *Aaron* did the *golden*
calf erect;
Iudg. 27. These vaine surmises *Micah* did
infect.

A houſe of GODS, a *Levite* to his *Prieſt*
Who having This of bleſſings held no leaſt;
Of the *Meſſias* who poſſeſt Mans braine
With ſond conceats, Imaginations vaine
Before Hee came, that when in humble ſtate,
Not ſeconding their expectation great,
Hee did a ſervants ſhape aſſume, whom they
Conceiv'd, the ſcepter of the world ſhould ſway.
An earthly *Monarch*, a triumphing King,
Who by reſiſtleſſe force ſhould freedome bring
To their ſubjected ſtate, Himſelfe oppoſe
To tyranizing pride of conqu'ring foes,
Whom finding Other then they did ſurmiſe,
With ſtrong deluſions led, the world agrees,
The

The error of Chriſt his earthly Kingdome was ſo commonlie receiued that the Apoſtles were poſſeſſed with it & not deliuered of it till after the Reſurrection, Act. 1.

2. *Theſ.* 2. 11.

The true *Messias* cruellie to kill,
Expecting their fore-fancied Saviour ſtill:
Although our LORD, inviting oft there view,
In Scriptures to behold his paterne true,
Which, holy Prophets livelie had expreſt,
Ere fleſhes vaile His God-head did inveſt,
Yet He, this Glaſſe who hid, their eyes did file:
His guiltleſſe blood muſt needs their hands defile.
The ſame is Hee, who trauells in exceſſe,
Yet from the world the Scriptures to ſuppreſſe,
And from the knowledge true of CHRIST therein,
The world debarring keeps the world in ſinne:
Couſ'ning poore people by deceitfull ſlight,
Of; paynters arte, affording falſe delight,
Filling

Filling their hands, robt of GODS
sacred word,
With pictures, from their paterns
which debord,
Which bold blasphemers, destitute of shame,
Now CHRIST, the holy *Crucifixe*
now name.
What *Spirit* els, except GODS
auncient Foe,
Would striue to hide what God
hath meant to show?
Or who, except alone that *Spirit*
bold,
That dare raike vp, which GODly buried would?
What *Spirit* els the world to looke
would let
In that pure Mirror, whence faint
soules might get
Refreshment, by the sight of Him
alone,
Who in His word is seene, is
rightlie knowne?
Who els would sweate the multitude to leade,
By lying Images, GODS peace to
pleade,

By

By which the world is rather led astray
After dumb Idols in damnations way?
Iudge then whom These, who willfull Agents bee,
Patrons prophane of this impietie
Doe serue, who superstitiouslie maintaine
This forg'rie, Man in darknesse to detaine,
The *Romane* Clergie, who of pow're too weake,
The *words* pure light to make the world forsake,
By craft doe cast about another way
To dimme the luster of this *Lamps* cleare Raye,
The holy Scripture branding with disgrace,
Which to traditions they but second place,
Making the world it, with a just neglect,
Corrupt and poysond in the source suspect,

Antichristian hatred of the Spirit of Sathan may bee seene in these who blaspheme the Scripture, for if any man at Rome should say but the same of all the popes writtings and the writtings of popish doctors which they say of the holie Scripture, hee should bee streight way declared a enimie to the kirk of Rome, and put to death for a deuilish heretick.

Im-

Imperſyte, and in vulgare tongues to bee
Tranſlated, needleſſe, not from danger free.
Thus from ſoule mouths maliciouſlie they ſpew,
Aginſt the Scriptures not aſperſions few,
Furthering the world (ſo farre as in them lyes.)
GODS word as hard, yea hurtfull, to deſpyſe;
Yet, CHRISTS pretended Image on the Croſſe,
Their leaden braines with ſuperſtition groſſe
Doth ſo diſtract, that This, they madly ſeeme,
To honour more than Him did them redeeme,
To which they teach, as CHRISTS Reſemblance true,
Religious worſhip, yea divyne is due,
Yea that ſame worſhip, which to CHRIST they owe,
If Hee Himſelfe did perſonally ſhowe.

The suppressing of the common reading of the Scripture makes such way to all errors, that the Romane clergie rules securlie and raignes over all kingdoms, countries, and commounwealths, while they get place over Kings crowns, mens consciences their soules, bodies, lands, rents, and moveables, and all at their pleasure.

The Scripture thus defended from the *Lay*,
Traditions vncontrold fynd patent way,
Their *Canons*, *constitutions*, *Popes decrees*,
Falſe *definitions*, *legends* ſtuft with lyes,
Doctrines deboarding from the *written Word*
With *Scripture* equall credite thus afford,
Yea of the *Scripture* thou mayſt nought beleeue,
But in what ſenſe the *Pope* is pleaſd to giue:
Thus, to the blinded worlds aſtoniſhment,
Their *Lying wonders* with beleiſe they went,
Thus from the *People* they their *Errors* hyde,
Which, by the ſharper ſighted if eſpyd,
The *word* withdrawne, their labour lighter is,
To make them thinke they did decerne a-miſſe.

Thus

Thus muſt the *People* found their
fayth on truſt,
For as their *Church-men*, ſo be-
lieue they muſt.
This fyner threed doth to their
arts-men giue,
A net of *merits*, of *good works* to
weave,
By which they fiſh, (from ſuch
as may be brought,
To apprehend that Heaven may
thus bee bought,
With exceſſe to maintayne Thoſe
who haue charge,
Of convents, cloiſters) Rents, dot-
ations large,
And if this fully doth no worke
their end,
A larger Net of *Pennance* they
extend,
From which to bee exem'd, they
waird, they watch,
The *Rich-ones* by *Indulgences* to
catch,
Who by their purſe chuiſe rather
to bee purgt,
Then faſt from fleſh, then ſuffer
to bee ſcourgt,

But if some *Fish*, free from the danger leape,
And both the one and other doe escape,
To bee assur'de then both of poore and rich,
A *Hose-nett* they of *Purgatorie* pitch,
By which they seaze a-like on each degree;
Heere *Great ones* stick, yea not the *Frie* go free;
All, by the doctrine which these Clerks do found,
Vngratious, yea vnnat'rall must be found,
(At death at least) except with minds devote,
Allowance, in some measure, they allote,
Some kynd remembrance, *Masses* to maintame.
Soules to set free, from *purgatories* paine.
Thus do those *Glow-wormes* which but shine by night,
The substance of the world suck vp by slight,

By

By ſhows of holyneſſe, by ſecreet ſtealth,
Congeſting mountaines of entyſing wealth,
To which, as *Ravens* which doe a Carion ſee,
Trowps of *Church-orders*, ſwarms of *Shavelings* flie,
Of which none Idle, all on worke are ſet,
By Couſ'ning miracles, Some doe credite get,
To Criſten bels, toſſe beads they ſome appoint.
Some croſſe, ſome creepe, ſome ſprinkle, ſome anoynt,
Some hallow candles, palmes, criſme, aſhes, wax,
Some penitents admitt to kiſſe the Pax,
And while this crew in theſe Imployment wants,
They multiply both male and female *Saints*,
A ſeverall Church they to each Saint allote,
By rayſing Altars they muſt ſeme devote,

In one Church diverſe, to a diverſe end,
Which men enabled with new meanes muſt tend,
No wonder then they vrge a ſtrict reſtraynt,
Of Scripture, Seene, which would the World acquynt
With theſe Impoſturs, damnable deceats,
Indang'ring vnder truſt, ſo great Eſtates,
Which if they licenc't were GODS Word to view,
Should doubtleſſe bide thoſe *forg'ries* all adiew.
For *Images* looke what did ſet on fire
What earſt did kindle the Ignoble Ire
Of that EPHESIAN confuſed crew,
All in a Mutinous concurſe which flew,
While of this *Monſter* the ſeditious *Head*,
Demetrius for *Dianas* ſhrines did plead,
What

Act. 19. 24.

Popiſhs crucifixes bring more gaines to the Popiſh crafteſmen and Clargie, than the Images of Diana, *or any Idoll to the Craftſmen of Epheſus.*

What motives then did theſe incenſe, the ſame,
Place now for their *Imagery* doe clayme,
Them ſtirring vp more turbulent, how much
Their trade doth breed them greater gayne, then ſuch.
For but the mettels worth and craftſ mens paynes,
Did breed *Epheſians* anſwerable gaynes,
But of their Picturs what the eye eſpyes,
'T is nought; their worth in forme nor matter lyes,
Theſe valued are, on theſe the world doth doate,
As Church-men *holineſſe* to them alloate,
As ſacred *vertue Men* in them conceave,
Which *Pope* or *Prelate*, at their pleaſure gave,
Thus by conceit, the Simple to entyſe,
Theſe by opinion, not by worth who priſe.

Thus doe they farre those *Silver-smiths* out-flee,
In witty traffiquing, in policy.
Masking their avarice with greater slight,
Than these who sold, but what they set in sight,
Their consecrated *Crucifixes* be
Most prisd for their suppos'd sanctitie.
But this in mee, moves greatest admiration,
Tho every day bring foorth a new creation
Of these false pictures, an adulterat brood,
So that in number, number they exclude,
Yet all of them, though of a diverse frame,
Each diffring from another, boldy clame,
CHRIST vively to exhibite to the eye.
Stretcht foorth to death vpon an abject tree;

It is strange that their being so many pretended Crucifixes and sensible differences betuixt everie one of them, yet men will beare it out that every one of them ar purtraits of Christ.

So

So that, it seems more CHRISTS they either make,
Or CHRIST doe for the damned thiefe mistake,
Sith neither Gravers toole, nor Paynters arte,
Doe other difference, saue in thoght impairt,
Yet howsoeuer, whether This, or that
They doe resemble, all of them they rate,
And doe in as high estimation hold,
(Though infinite in number) as of old,
Ephesians did their One *Palladium* prise,
Which they did fancie *Iove* sent downe from skyes.
CHRISTS purtrare thus in Scripture is suppreſt,
Lest their abuſes It should manifeſt,
And lying Pictures in its place are thrust.
Yet vnder colour of a reason Iust,
Since

The Bible serues not for Peperie as fained Crucifixes doe and therefore sell the worse yea are thrust out of the Market.

The pretense of Images ſerving for bookes to the Laicks, anſwered.

Since *Images* (ſay they) by ſilent ſpeach,
As bookes, the rude, the ignorant doe teach,
Since *Scripture* to the vſe of all, leaſt free,
Oft miſconceiud doth, lead to *hereſie.*
But who but poore deluded ſoules can truſt,
That Images, inventions but of duſt,
In teaching *truth* GODS ſacred word doe match,
That Scriptures ſerue but hereſies to hatch?
Shall *Idols* dumbe, be ſpeaking Teachers priſd?
Shall ſpeaking ſcriptures be *dumbe rules* deſpiſd?
By Craftſ-mans arte on mettle, woode, or ſtone,
Shall CHRIST more lively to the world bee ſhowne,
Then by Their dytments who did him behold,
And left His words, deeds, life, & death enrold?

If

If holy write ſome Impiouſly abuſe,
This to maintaine lewd hereſies who chuſe,
Muſt guiltleſſe ſoules, muſt people Innocent,
Of their offence endure the puniſhment?
Thus ſhould wee ſhunne the Sunnes conforting light,
Which (happily) hath hurt ſome ſtairing ſight,
Thus loſſe the comfort of GODS creatures goode,
Since ſome that poyſons which is others foode.
If *hereſies* (by which are moſt miſled)
In learned, but vnhallowed brayns are bred,
Since hatcht, nor nurſt by the ſimplicitie,
Of vulgar braynes theſe deepe deluſions bee,
Why then doe holy harmeleſſe people ſmart,
For heady *Churchmens* fault, without deſart?

If

The 4 answere Mat. 21, 16. & 42.

Mat. 22, 29.

If *Error* (which wee should
as death despyse,)
Doth from not reading of the
word aryse,
As CHRIST doth teach, why then
(in Christs despight)
To keepe from erring smother
they this light?
But all that to their minds doth
disagree,
Is repute Error, held for here-
sie;
Though *Peter*, *Paul*, or *Prophet* did
perswade,
Though CHRIST Himself affirmd
the contrare hade,
Their words must either not bee
hard at all,
Or vnder Popish dispensation
fall
To passe for Scripture, so a sense
receave,
In other meaning than the Spirit
gave
A glosse the Text confounding
quyte; because
For *Error* all they hold that hurts
their *cause*.

The

The Mirror pure, in which CHRISTS face doth shine
The Scripture is, that register divyne
Of holy write, that sacred saving Booke,
In which our LORD hath licenc't vs to looke,
Where, if wee labour earn'stly for His sight,
The skailes of darkneſſe which our eyes be-night,
He doth remove, and maks vs clearly see
With *open face*, the beames of Majestie,
And true Beholders by a manner strange,
Doth peece and peece in His owne likeneſſe change,
And in this study as wee progreſſe make,
Wee of the *Glory* which wee see partake,
Changt in our soules by CHRISTS renuing grace,
As on the mount was changed *Moses* face.

The scripture such a mirror to shew Christ that it changes the student into the likeneſſe of Christ while there he beholdeth him by fayth.

2. Cor. 3. 18

Exod. 34. 29

Why

The impietie of suppressing the scripture.

Why doe they syle poore mocked peoples sight,
CHRISTS face from viewing in this *mirror* bright?
Why hinder they faynt sin-chargt soules to see,
CHRIST whom they search for, where hee found may bee?
The Spirits working which doth men renew,
By means of this true sight, this inward view,
The change of soules from sinne why doe they marre,
Why saving knowledge from the world debarre?
What helpe can all their pow'rlesse purtraits make,
From forgers fancie which doe fashion take,
Truely to teach CHRISTS *Nature, Essence, Will,*
Or in CHRISTS Image men to change from ill?
Shall Their false picturs, *Crucifixes* faynd,
CHRISTS Mirror bee (that sacred fountaine staind,)

In

In theſe or ſhall the Spirit men make ſee,
Or what CHRIST is, or what themſelves ſhould bee,
O three times Impious! O blaſphemous ſpeach!
Theſe nought to lookers on but lyes do teach,
And like themſelves, their favourits they make,
As *heads* they have, but *vnderſtanding* lake,
As *mouths* which ſpeike no, *feete* which never move,
As *eyes* that ſee no, yet doe ſet on love,
And juſtly doe of wit, of ſenſe bereave,
Diſciples all, ſuch *Teachers* as beleave,
Suffering themſelues to bee debard the ſight,
Of holy write, which truely teach them might.
Great is the *miſerie* of man by Sinne,
The *Ignorance of GOD* Man binds therin.

Popiſh Crucifixes doe marre the true knowledge of Chriſt and teach the people lies.

Pſal. 115. 8. Ibid. 5. 6. 7. & Pſal. 135. 15.

Epheſ. 4. 18.

The

Christs incomparable love of mans salvation hath set his wisdom (Luke 10, 22. Mat. 11. 27. John. 17. 3.) on worke to devise the fittest means to make himselfe knowne to the world, and what his wisdome thought fittest for that end. his love hath made him carefully set downe in his testament, but no word of the lineaments of his face or shape of his bodie or pictures to expresse it.

The way to freedome from these heavy bands,
In GODS true knowledge principally stands;
GOD truely's knowne but in his Christ to none,
And GOD in CHRIST who know fynd life alone.
NOW CHRIST, who onely GOD Himselfe who so;
That man may GOD, Man must Himselfe make kno.
The fittest meanes Himselfe to manifest,
To His owne searcheless *wisdome* knowne are best.
Hee knows what neede wee of this knowledge have,
And how without it nothing vs can save,
And how the losse of Mankynd he doth beare,
Doth by his Death, to bring vs life appeare.
His love to save vs, Him who did despise,
Did set on worke His *wisdome* to devise,

All

All *Meanes* which of Himselfe the knowledge pure
And so of GOD, might to our soules procure,
And so in Him bee reconceild, so fred
From wrath, so to eternall life bee led:
And what His *Wisedome* for our well devisd,
His constant care, in holy write comprisd
Hath left, the *Meanes* thus setting in our sight,
Which of Himselfe the saving knowledge might
Sufficiently disclose; *Meanes* onely meet
To make Him knowne, *Meanes* in themselues compleet,
Without the forg'ry hatcht in humane braine
Of lying pictures, *Crucifixes* vaine,
Which for His knowledge Hee hath thought vnfit,
Since mongst His *Meanes* these He doth not admit.

Thus hath Hee not the *Means* alone prescriv'd,
Which point Him foorth (*Means* in His Word contriv'd,)
But All doth charge, who warm'd are with His loue,
And *Means* to make Him rightly knowne would proue,
To seareh the Scriptures, if for life they looke;
In all mens hand CHRIST puts this saving *Booke*:
This, Hee doth warrant, to eternitie,
A constant witnesse of Himselfe to bee.
But *Picture-mongers*, mad *Demetrius* heires,
Vnlawfull gayne to make of worthles wares,
By other *Means* then CHRIST, to lead to Heaven,
New bookes haue fayned, new directions given,
Poore simple *Laikes* (they in substance say,)
By searching of the Scriptures erre yee may,

Therefore the skarring of people from the Scripture, and putting in their hands Images &

Pictures are plaine, theſe harmeleſſe bookes doe ſhow
What needfull is for you of Chriſt to know,
In Scripture darke t'is dangerous to prye,
Such curious ſearch concernes not you to trye.
Thus Impudently teach the world they dare,
That both vnfit and vnſufficient are
CHRISTS *Means*; their owne devices more import
The well and ſafety of the weaker ſort.
Thus argue they of *Ignorance* our LORD,
The *Means* moſt fitting, who could not afford,
Of *Envie*, means who would not recommend,
Which choyſen, moſt might to our ſafetie tend
Of *Careleſneſſe*, ſith He forgot to give
Charge, in his *Latter-Will* theſe meanes to leave,

pictures vnder whatſoever pretence, is a chalenging of Chriſt, either as witleſſe or loveleſſe or cairleſſe who did not recommend in his teſtament ſuch a meane as they alledge the artificiall crucifixe to be.

For peoples *Well* thus will they
seame to be
More *Wise*, more *Loving*, *Care-*
fuller than Hee.
What elſe is this, by a pretence to
teach
CHRISTS knowledge, but *Chriſts*
knowledge to empeach,
By faining a falſe *Chriſt*, to barre
the way
By which the *True* attayne wee
only may,
Who, not attaind, GOD neither can
wee know,
Since GOD in Him alone Him-
ſelfe doth ſhow?
Thus are the bonds of Mans moſt
wretcht eſtate
By Nature, ſtraitned by the Devils
deceate.
Let civile *Images*, for civile
vſe
Haue place, we challenge only the
abuſe.
That paynters Pencil pleaſure doe
impart
Wee hinder no, let crafts-men vſe
their arte:
But

Albeit civile Images for civile vſe bee lawfull, yet no religious Images of mans device for religious vſe are lawfull.

But howſoever humane wit de-
bord;
GOD in *Religion* muſt alone bee
LORD.
While from Mount *Sinai* Hee
the Moral *Law*
Promulgate did, (where Him no
mortall ſaw)
Incompaſt all about with flames
of fire,
As Royall Roabs which *Majeſtie*
attire,
Hee, onely as His owne *Preroga-*
tiue,
Did, of Religion, plead the *Rule*
to giue,
And Man, (with vaine preſump-
tion ſwolne) at large
Madly with *This* to meddle doth
diſcharge,
Binding His hands, by words
expreſſe and plaine,
Of Him, no fooliſh *Counterfit* to
faine,
No Image, for Religious vſe,
to make,
Of ought, in Heaven or earth did
being take;

Exod. 19. 18.

The 2 commād of the firſt Table, which is the law for religion, expreſly forbids religious Images of mans deuice.

Deut. 4. 15. Exod. 20. 22. We may make a Image which reſembles Something, but not an Idole which reſembles Nothing, ſayes the

Nor made, to honour, with the leaſt reſpect,
Save They with Him their *Covenant* would breake,
Kindling gainſt them His iealouſie moſt juſt,
Rankt as *Adult'rers*, (from His ſervice thruſt)
Who, worſhip with Him, or beſyde Him, gave,
To others, due for Him alone to have.
Thus GOD hath baniſht, from Religions bounds
This worſhip vaine, His worſhip which confounds,
All vſe of Images, by Man devyſd,
To GOD Man hatefull rendring and deſpyſd.
But Hee who doth exalt Himſelfe to raigne,
Of Princes all *Monarchick Soveraigne*,
That Man of Sinne, perditions Sonne, the ſlave
Of Sathan, yet pretends CHRISTS place to have,
Dare

Papiſt: no ſays the Lord, you ſhall not make the likneſſe of any thing in Heaven. &c. Deut. 4, 23.

Exod. 23. 24, & 34. 13.

2. Theſ. 2. 3. 4. Why may not the people and the Church apoint Images ſayes the papiſt. I am the Lord ſays God, that is, It is Gods Royall prerogatiue to apoint the meanes of his owne Honour.

Dare gainst this Law most Impudently stand,
And Gods great VETO boldly counter-mand.
Of GOD, of Man, hee Images dare make,
Thus Mocketh CHRIST, even suffring for our sake;
To these, Religious worship Hee allowes,
And *This* their *Due* most shamelessly avowes.
Whyle of this Rav'ry wee a reason crave,
O how themselves they willfully deceave!
The *customs of their Fathers* They pretend,
The love of GOD, of CHRIST, this is the end
Why they Their purtraits reverently respect
Whose persons They so dearely did affect.
But O weake shifts! pretences worthy tears!
Evasions serving more to mocke the eares,

Why may wee not give some Religious worship & honour to Images sayeth the papist. I am a Ielous God sayes the Lord, that is, Religious worship is due only to God the husband of the Church, what soever is given to another is adulterie, that is Idolatrie & provoke Gods Ielousie.

Our fore fathers used Images sayes the papist, I will visit the sinnes of the fathers upon the children sayes the LORD.

We make and honour Images out of loue to God, sayes the papist, They hate mee that keepes not my commandemēt sayes the Lord.

Of simple Hearers, than this Error vaine
With meaneſt ſhow of reaſon to maintaine.
Gods Law moſt clearely theſe detects: the ſame
Excuſes for this fooliſhneſſe they frame
Which clearely are condemnd, (ſhifts farre amiſſe,)
In that *Command* which Rankt the *Second* is:
Which, GOD of purpoſe, gainſt this Sinne did place,
This wickedneſſe ſo ſtaring in the face,
That when heereof, they can not ſtand in ſight,
Accuſd, convinc't by their owne conſcience light,
To burie It from vulgare eyes they ſtriue,
And this of place amongſt the Ten depriue,
Brauncching the Tent in twaine; to hide the thift,
Vſing a ſhameleſſe ſacrilegious ſhift,
Leaſt

When the Church of Rome ſcrapt out the 2 command out of the vulgare books, & made two of the 10 Command, they ſaw that their Images could not abyd the aſſiſe of Gods law.

Leaſt ſeene the people ſhould theſe *ſnares* forſake,
Layde (doubtleſſe by the devill) their ſoules to take.
Thus, though our LORD, as a religious *Meane*,
Condemned hath to *Images* to leane,
Yet ſtill doe *Image-doatars* GODS decreit
Striue to make Irrite, as vnjuſt, vnmeet,
Thus pleading profite to the Simpler ſort,
Who come of knowledge by the Scripture ſhort
But by the Eye Inform'd, are brought in mynd,
Of what by Theſe they repreſented fynd.
But harke O *fondling*, who thy GOD doſt faine,
GOD by his *Spirit* cals this cuſtome vaine,
Thoſe *creatures* of thine owne, nor care, nor feare
Thou needſt, which Thee can neither ſee nor heare.

To elude Gods Law Image lovers have vſed as (they yet vſe) many pretences, but notwithſtanding of them all, God reiects this inuention refuſes it, condemnes, and curſes both it and the maintainers of it.

Ierem. 10. 3.

How

Ier. 10. 8. How fooliſh they who doe on ſuch depend,
7. 5. Which neither *Friend* can help nor *Foe* offend?
8. 8. The *Stocke* which GOD they to reſemble frame,
Doth doctrines but of vanity proclame.
9. 11. Theſe periſh ſhall from Earth, from vnder Heaven,
Their *Founders* to confuſion ſhall bee driuen,
Whoſe arte but *Error* ſerves to vnderproppe,
9. 14. Whoſe worke is falſhoode, forgt in Sathans ſhoppe.
This fooliſh Toy, this hell-deviſed ſlight,
Men charming with a naturall delight,
Loe, GOD doth ſcorne, the workmans fruitleſſe paynes,
The zeale poore people which hood-winkt detaynes,
Him ſeeking whoſe pure worſhip they profeſſe,
Isa. 40. 18. 19. 20. By ſome *Reſemblance* fondly to expreſſe.

GOD

GOD to a diſpute challengeth in end, *Iſa. 41. 20.*
Such as dare graven Images defend,
Deluded ſoules and blinded by deceate
GOD proves them, who tranſported with this ſpaite
Of madneſſe, baſely doe crouch downe before
The craftſmans worke; which ought to have no more
Reſpect, then as much mettell, timber, ſtone,
Appointed for the baſeſt vſe, or none. *Iſ. 44. 9. 10.*
Hee laughs to heading their conceats, to ſee,
What laviſh chairges ſpent in *Making* bee,
In *Conſecrating*, what obſequious care,
What *Superſtition*, ſtraitning Sathans ſnaire,
What baſe *Devotion* madly they bequeath
Vnto their *Idoles*, which, (tho voyde of breath,)

On

On ſhoulders mounted they on high doe reare,
Iſa. 46. 5. 6. 7 And in ridiculous *Proceſſion* beare.
Let blind *Idolaters* with Errors ſtreame
Tranſported headlong, vſe and profite dreame,
Iſa. 44. 9. By theſe devices; GOD profeſſeth plaine,
Hee knows no profite by theſe *Meanes* profaine,
Meanes to bee made vnworthy, *Meanes* to truſt
Intolerable; teaching lyes to *Duſt*,
Whence beeing they did take.
The *Curſe* of *Woe*,
Of *Vengeance*, thundred foorth they vndergoe.
Hab. 2. 18. 19. 20 Who *Prayers* ſweete perfume to ſuch preſent,
Whom words nor vows can with or wants acquent.
Curſd by the Law, is Hee,
Deut. 27. 15. who toole doth take
Or grav'ne, or molten *Image* for to make,

GOD

GOD this abhominably to disgrace.
Curſd, for devotion, who in ſecret place,
The *Craftſ-mans* worke, GODS worſhip to confound
Set vp, the People all *Amen* reſound.
Harke, how the *Prophet* doth confuſion threat, *Pſal. 97. 7.*
A *Curſe* denunceth both to Meane and Great,
That boaſt of Idols, Images doe ſerue.
The reaſon why *Such* do this curſe deſerue,
Saint *Paule* expreſſeth. For, from *Rom. 1. 23.*
GOD eſtraingt
His Glory Incorruptible, transcharigt
By them into an Image, made in all,
Like Man corruptible, proclive to fall,
They even GODS Trueth, have *25.*
turned in a *Lie*,
Aſcribing worſhip, in more high degrie,

Vn-

Vnto the *Creature* subject to decay,
Than the CREATOR, who is blest for ay.
Yet notwithstanding all, *Some* dare avouch,
That while before a *Crucifixe* they crouch,
Or on a well done *Image* fix their eye,
Their frozen *Zeale* they fynd enflamt to bee,
Their half-dead *Faith* reviv'd, their faynting *Loue*
To CHRIST, incitements wonderfull to proue.
Passions of joy, of feare, of griefe increst,
Fitting to further their deuotion best,
So, though the world, (they openly avow,)
Though all authoritie these disallow,
Which in their brests such strange effects doe bread,
And whence such motions of the *Sp'rit*, procead,
They

Obiection.
But O sayeth the papist I find my affection stirred & my deuotion holped by Images & namelie the artificiall Crucifixe.
This pretence answered,

They can not bee induc't, so much as doubt,
But GOD aproves, even to bee borne about,
Sollicitously keept, devoutely kist,
To bee falne downe before, these *Means* most blest,
Means, of that worship worthy held to bee
Even due to CHRIST; though not in like degree.
But O *Blind soules* these folyes which frequent,
If with GODS will yee truely were acquent,
In holy write reveald, and did believe,
These *Means* suspition should not faile to give;
Thus narrowly yee should, that Serpents slight,
Examine, in an *Angel* changt of light,
GODS *Spirit* counterfitting, whose deceat,
Vnder pretence of peace procuring hate

Affections and motions accompanying Image worshiping, are but the wheriſh allurements of the ſpirit of idolatrie.

Cor. 16. 14.

By

By bastard *Motions* of the minde doth make,
Deluded soules grosse *Lyes* for *Truths* mistake.
'Tis most absurd, even in the least degree,
To thinke GODS *Word*, and *Spirit* disagree,
This, striving to restraine and stop the way,
That, grounds to this impiety to lay.
GODS holy *Spirit* by no other *Meanes*
Doth worke, but such as GOD Himselfe ordaines,
What ever superstitious dotards dreame,
Forbidden *Meanes* He hates; and these by name.
A contrait *Spirit* then *This* hold wee must,
Insinuating Himselfe to settell trust
In the deluded soules of such, a find
Such seeming-sacred-*Motions* of the mind,
Warm-

Warming with woontlesse flames their frozen hearts,
Enveigling mans conceit with wonderous arts.
These (doubtlesse) must the whoorish *Motions* bee,
Even of the *Spirite* of Idolatrie;
The fire of worship false: entysing traines
Layd by that crafty *Foe*, who spairs no paines
Wretcht Man to make vnlawfully delite
In what GOD most condemns, in *sacred write*.
Such were the *Motions Israll* made *daunce* for joy
Before the *Calfe*, which *Moses* did destroy.
Such made the *Prophet* hys those *Tribs* contemnd,
In *Dan* and *Bethall*, who their *calues* condemnd.
Such earth (wee reade) was the deluding dreame,
Made *Micah* happy in his owne esteeme.

Exod. 32. 19.
Deut. 9. 21.
Exod. 32. 20.
1. King. 12.
Iudg. 17. 13.

Such vncouth *flames* made men the Temple leaue
Worship to [a] *Images* in groaues to giue.
Such zeale made *Israelits* of sense denude,
Bathe [b] *Molechs* Image with their childrens blood.
The *Deuill*, who Them did to this madnesse driue
As subtile now as earst, is yet aliue:
And still goth on, by all the craft hee can,
From seruice of the *Liuing* God, fond man
To tempt, *Spirituall whordome* to *commit*
With *Idols* dombe: who, destitute of wit
With the inchaunting *Motions* of the minde
Is charmd, in Scripture which no warrant finde.
Though *Motions* follow not *Motions* vid in *Faith*
Which for His seruice God hath pointed hath

a. *Deut.* 7. 5. & 12. 3.

b. *Isa.* 57. 5. *Deut.* 12. 31. *Levit.* 20. 1. *Ibid.* 18. 21.

As men would haue, or in their hearts project,
Yet such (wee find) haue euer good effect.
But *Motions* which without Gods *Meanes* doe worke
Are still to be suspect: the *Snake* doth lurk
Beneath the blooming flowre: the deadliest blow
Is to bee fear'd from a disguised foe.
Who so, come by such *Motions*, can not flee
By Sathans snaires but must entangled be.
By GODS *Prophetick Spirit* when inspird
Isaiah CHRIST made (long ere seene) admir'd,
Not *Forme*, nor *Comelinesse* hee did foretell
Should make His outward feature to excell,
No beauty admiration to moue,
For which, wee should Him or desire, or loue.

Isa. 53. 2. Before Christ came, Isaiah prophesied that Christ should neither haue forme nor comlines for which we should loue Him. Therefore the lying resemblance of our Lords form in the artificiall Crucifixe, must haue lesser force.

And so it did succeed: for, who by sight
Of His externall shape, Him knew a-right
To bee the CHRIST, who Man to GOD conceald,
Math. 16. 17. *Such thing of Him, nor flesh, nor blood reveald.*
Since CHRISTS true lineaments set to the eye
(Which any Painter could have wisht to see)
The bodily beholding of our LORD,
So little force, or furtherance did afforde,
To kindle Mens affections, or to draw
Whom even the *Principall*, not the *Portrait* saw
To His obedience; O what madnesse then
What fury strange doth fill the braines of Men,
With dreams deluded, fondly to conceare,
That *lying Pictures* are of powre more great?

That

That counterfites of His exterior frame,
Zeale can make fervent, or with *Ioue* enflame?
As greater vertue did from *Pictures* flow
Then *Persons* presence they are set to show?
Since of a *Seruants* shape, the outward sight,
Which in the flesh did clowde CHRISTS Heavenly light
Did, nor with *Motions* nat'rall, nor divine,
Make men to loue, or seeke to Him, incline,
Shall *Motions* by this *Shops* vaine picture wrought
Iustly, or nat'rall, or divine be thought?
No certaine: else the *Craftsmans toole* should proue
On wood, or stone more forcible to moue
Then GODS owne hand, CHRISTS frame, and featurs true
On superfice of humane flesh which drew.

Faith in Christ is necessar, the seing of Christ bodily is not necessar, farlesse is the false counterfitting of His shape necessar.

The artificiall Crucifixe is a fleshly meane to know Christ after the flesh, which the Apostle doth reiect

Naturall considerations of the art of painting, or graving, may shew the artificiall Crucifixe to be but the mockage of the World.

However Men conceate that *Faith*, by sight
Is fostred; thus that *loues* decaying might
Is quickned, yet CHRIST doth the *blessing* giue
To such as *haue not seene* and doe *beleeue*.
After the *flesh Paul* CHRIST refusd to know
Resolv'd Him thus no more, if ever so:
How should these *Means* of knowledge then content
After the *flesh* CHRIST made to represent?
BVT, of these *Pictures*, poysning not a-few
With Error, yet to take a nearer view,
Each *Image* should bee like its Patterne made,
From imitating which, it name doth pleade,
And if heereof it no resemblance leaue
Beholders Eyes, it serues but to deceaue.

The *Painter* then the *Prototype* must see,
Which in his breſt muſt firſt engraved bee
Before his Penſill, with deſerved praiſe,
Can with its ſemblance raviſht Eyes amaze.
The Shape, the Lineaments, the Features right
His fantaſie muſt apprehend by ſight
His hand directing, as hee did conceaue
A viue impreſſion to the Eye to leaue,
Els both deluded is His ſimple braine
And Men but mocked with an *Idole* vaine.
For, of the Patterne if though Ignorance,
A bleare-eyed *Leah* hee ſhould draw by chaunce,
A traytrous *Iudas*, being of intent
Rachels, or *Peters* purtrait to preſent,

Needs force the picture (yet) of
that must bee
Which it most liuely sets before
the *Eye*.
Though Hee His work should
cristen with the Name
Proper to that to make which
was His aime,
Yet must it bee that which it true-
ly is,
Not what proposd it was, though
nam'd amisse.
Tho with *Apelles* skill, Men
now should striue
Pictures, procuring wonder, to
contriue,
If from the Patterne differing,
wrought by guesse,
What serue they, fruitlesly but to
expresse
And (valued though with vnde-
serued worth)
Conceptions but fantastick to set
forth?
Since these (how ever by opinion
great)
Yet births abortiue of some vaine
conceate,

What

What can they els bee but reſemble though,
The fond *Imagination* them which wrought?
Though Popiſh Church ſhould authorize the Dead
Church, Painter, picture, All to *Error* lead.
For, as the braine the *Patterne* doth conceaue
So doth the *Image-Maker* paint or graue:
The *Patterne*, fayned *Idea*, in his braine
Firſt muſt beeforg't, next the impreſſion vaine
Nor of the *Patterne*, but of His conceate,
(A fantaſie, hatcht in his head of late)
Finds on the *Table*, or the *meetall*, place,
As arte can his *Imagination* trace;
Thus, hold wee muſt each *Image* of this kinde,
The firſt Reſemblance of the craftſmans minde.

The definition of an Image made by arte.

How

How falsly then doth a mis-shap-
pen masse
Of mettall for our SAVIOVRS
Image passe?
How sondlie men perplexe them-
selues to mixe
Colours most fit to frame a cru-
cifixe?
Which when parfited by the best
of arte
The most accomplisht *Crafts-men*
can imparte
In no respect with CHRIST re-
semblance hath
Triumphing on the Crosse o're
Hell, o're death,
No not so much as in His out-
ward frame
By lines which *they* to counter-
fit doe clame.
For, nor the *Paterne* blessd the
Crafts-mans Eye
CHRISTS living face who did
no living see,
Nor saw He Any who could show
by speach
And of our LORD the features
truely teach,
But

The artificiall Crucifixe hath no ground but the Crafts-mans gueße, seing never one that drew Christs portrait saw the true Paterne.

But as conceate him leddes, hee boldly gues't,
And, as the *Blind-man* casts his staffe, expreſt
Vpon his table: meerly ignorant
Whether in ſhape, this new-created *Saint*
Lookt liker CHRIST, or either of thoſe *twaine*
Like ſhamefull death who did with CHRIST ſuſtaine.
But (to giue place to trueth) it lookes like neither,
But, as the Child reſemble doth the father,
This new-borne *iſſue* of the *craftſmans* braine,
Got by imagination, hatcht for gaine,
Like to the fancie of *his* fond conceate
Who brought it forth, with paine, with labour great,
Muſt only be ſuppoſd; An IDOL right
By Romiſh definition; (elſe but ſlight)

The

The Semblance of a thing but faind to bee,
Which no Subsistance hath essentially.

Put case, a *Painter*, for a proofe of arte,
Three pictures did most exquisite imparte,
Of Men, streatchd foorth vpon the crosse to death,
This *Master-peece* while he accomplisht hath
Is't not to his arbitriment left free
By CHRIST to cristen any of the three?
Or, at his pleasure, all three theeues to make,
Resolving (least they company should lake)
Three other *Christs* to forge? or, to affixe
The Superscription of CHRISTS *Crucifixe*
Aboue the purtrait of a *Thiefe* of late,
(Adjudged so at least in his conceate)

When the Craftſ-Man hath made the portrate of a crucified man, it is at his pleasure to appoint it for a picture of one of the thieues crucified with CHRIST, or of Christ, with the change of some draughts as he thinketh meete.

It

It calling *Christ*? or, if hee rather please
The superscription new, affixt to raise
So make his *Christ* a Thiefe, for some wrong draught
Which nearer observation him hath taught,
Can *Pope*, *Priest*, *Prelate*, alter his decree?
Which hee thinks fit, that *Picture Christs* must be,
His *word* must for a sentence stable stand,
What Hee determins, none can countermand,
None can His worke controule.
For, if the sight,
The *Iudge* which onely can decerne aright
Of Pictures, never hath the *Patternе* spyed
How can in such the grossest faults be tryed?
Sense, lacking thus a rule to censure by
In vaine, but in the *Painters* arte doth pry.
Thus

Thus fowlest Errors in this kind goe free,
Thus Painters boldly take them leaue to *lie*
Audaciously with liberty vnraind
Cosning the world with *Crucifixes* faind
Them giving foorth CHRISTS semblances to bee,
Which but (at most) His *Sepulchre* belie.
True IESUS CHRIST the worlds *great Iudge*, while judg'd,
(At shame, nor shrinks, nor at disgrace who grudgd)
An Offring *Holy*, [b] *Harmelesse*, *Vndefild*,
While sacrifiz'd for Man from grace exild,
While compted with [c] *Transgressors*, lift'd on hie,
(The [d] *Innocent* the *Guiltie* setting free)
Lo! While enduring even the worst of spight,
Strength, *Glory*, *Greatnesse*, *Majestie*, and *Might*,
Brake

Christ Iesus when Hee was crucified was glorious in the meane time to the astonishment of His adversaries; But the Popish Crucifixe *fameth a Christ as base as any* Malefactor, *in nothing glorious.*

a. Heb. 12. 2.
b. Heb. 7. 26.
c. Esay. 53. 12
d. 1. Pet. 3. 18.

Brake forth so brightlie through
contempts dark clowd,
So (cleare) His *Godhead* did in
death, vnshrowd,
That, the *Centurion*, overcome
with wonder,
(While HEAVENS their face
vaild vp, *Earth* sobt a-sunder,
These *glorious Lanternes*, as their
lights were spent,
To shine forbearing, while their
LORD was shent,
This, to the GOD of *Strength*,
while seeming weake,
Its strength resigning, whence it
strength did take)
Fore't was, convinc't in consci-
ence, to confesse
That suffer did the SONNE of
Righteousnesse.
But where's that Splendor darkning
Dayes bright beame,
These Rayes of Glory, shyning
even in shame?
What doe their Popish *Crucifi-
xes* show
Of CHRIST, but shame, death,
nakednesse, and woe?

Matth. 27. 46.
Ibid. v. 51.

Matth. 27. 54.

What

What greater *Glory* sit they to [illegible]
Then, to the basest *Malefactor* [illegible]
due,
That on a gibbet, e're depriv'd [illegible]
breath
Endurd like shamefull [illegible]
death?
True CHRIST, to death whi[illegible]
yeelding on the crosse,
(*Life* to giue *life* content ev[illegible]
life to losse)
Though dead for vs, at all [illegible]
could no die,
Ceast never living LORD of *li*[illegible]
to bee
Quickning, converting, stren[illegible]
ning *Soules*, even then
When seeming most contemp[illegible]
ble to Men
While *Bodies*, long agoe con[illegible]
sumd in graue
Raisd by His pow'r, of Him twi[illegible]
life receaue.
How doe their *Crucifixes* th[illegible]
expresse
Than a Triumphing CHRIST lik[illegible]
nothing lesse?

Christ crucified was quickning, and converting soules, & conquering principalities, *and* powers. *The artificiall* Crucifixe *faines a Christ as dead as the drosse of which it doth subsist.*

Of

Of their owne *Patterns* (yet)
true ſhads they are,
Viue *Idols* of a lifeleſſe *Corps*, as
farre
From any force in working, by
their view,
Or bodyes to raiſe vp, or ſoules
renew
As is the baſeſt Earth, or fondeſt
braine,
Which firſt gave birth to theſe
Inventions vaine.
Chriſts Bodie (farre above our
ſin-toſt *Maſſe*,)
Not of an onely *Man* the Body
was
But of that peerleſſe *Lord*, true
God, true *Man*,
Whoſe neare conjunction ſunder
nothing can,
Whoſe humane ſoule, though from
it's manſion forc'd,
Vpon the croſſe by painefull death
divorc'd,
Yet in the *God-head*, even o'recome
by death
The *Body* Being had, while robd of
breath.

Chriſts bodie was ſeuered in perſonall vnion with the Godhead. The Popiſh crucifixe farres as Chriſt whoſe body is ſeparate from the Godhead.

Which, lying even in graue, His
soule possest
In highest Heavens, that *Paradise*
of rest,
Inviolable yet the *Union*
stoode;
Nor Heaven, nor Earth (one mi-
nute) could seclude
The *Godhead* from the *Man-hood*;
life, nor *death*,
Nor hellish horror, nor the sense
of wrath
Could hinder, still (yet so as none
can tell)
Col. 2. 9. The *Godhead bodily* in *Christ* to
dwell:
Which caus'd, (though buried hee
behov'd to bee)
Psal 16. 8. 9, Act. 2, 27. GODS *Holy-One*, *corruption* not to
see,
Preserving thus (while dead, in
coffin layde,
By putrefaction, as all flesh, to
fade)
More pow'rfully the *Body* of our
LORD
Than all the means the world
could els afford.

What

What madneſſe then to thinke (though painters arte
Some ſhadow of Mans *Body* can impart,
Which from its ſoule may ſev'red bee by death,
And turnd in duſt, while baniſhed from breath,)
That by the penſill, may reſembled bee
The *Sonne of Man*, the GOD of *Majeſtie?*
Who, having once a mortall ſhape aſſum'd,
Can, (without danger) never bee preſum'd,
That from his *Manhood* (not in any cace)
His *Godhead* to *diſ-vnion* can give place.
If this wee ſhould (of this as who may doubt?)
How madde are Men, who fondly goe about
Their Crucifixes falſe, meanes to to appoint,
CHRISTS Body bleſt, without the *Godhead* joynt,

To represent; and set before the Eye
CHRIST-*Man*, cut short of divine *Majestie*;
The *Word* made flesh denying, or in death
Loosing that *Vnion*, lasting but with breath;
Or, faining such a CHRIST, a Onely *Man*
Even by it selfe subsist whose *Body* can;
Or, of one *Nature*, or of *Persons* twaine,
A CHRIST Imaginary, therefore vaine;
Injuring thus those *ever-blessed Three*,
That *Trinall One*, which was, is, ay shall bee,
Thus venting blasphemies against our *Lord*,
Whose soule abhorreth thus to be ador'd,
And whom His *Glory* and His *Praise* to giue
To graven *Images*, doth highly grieue.

The artificiall Crucifixe teacheth a Christ who is only man, or whose two natures are not vnite, or who hath two Persons, as the old heritickes did.

Isa 42 8. 48. 11

CHRISTS

CHRISTS *Image* mockt thus by audacious hands,
In *Righteousnesse* and *Holinesse* which stands,
The object of the soules spirituall eye
By Carnall sight can not discerned bee:
And, as no meane presumption 'tis in Man
To liken ought his weake invention can
Produce, to GOD, *Beginner, Vnbegunne*,
So to set foorth his *Ever-procreat Sonne*,
In nothing to his great *Begettet*lesse,
By ought or coole or pensil can expresse,
No lesser madnesse: if wee GOD esteeme,
That *Holy One* who did the world redeeme,
Who, though for vs, His *Glory* layde asyde,
Did meanly in mortalitie abyde,

Christs Imag stands in righteousnesse and holinesse, and can not be seen with bodilye eyes.

If it be a filthy dishonor to liken the worke of mans hands to God the father. It is no les disgrace to liken the work of mans hands to God the Son.

Christs abaising of himselfe giues not liberty to man to abase him more, but obligeth rather to honour Him the more.

Should wee, Himſelfe cauſe humbling, more neglect,
Or ſhould his *Man-hood*, breed him leſſe reſpect?
Though painters *lines* might poſſiblie preſent
His *Counterfite* as Hee with ſhame was ſhent,
And of his *Servants-ſhape* ſome ſhadow leaue,
(Or ayming ſo, at leaſt the world deceaue)
Doth poſſibilitie a warrant plead,
Or to excuſe or Iuſtifie this deed,
Since every Sinne hath poſſibilitie,
But none for this as lawfull held may bee?
In humane Shape, if GOD the *Fathers* ſaw
Yet no Reſemblance durſt preſume to draw,
Why rather now, ſince *Fleſh* the *Word* aſſumd,
May *GOD* by *Man* to bee drawne foorth preſumd?

Put caſe it were poſſible to find out Chriſts Lineaments, and to expreſſe them by art, yet ſtill the glorie of His perſon diſcharges to doe Him ſuch diſgrace as to liken Him to the worke of mans hands.

Sith

Sith that the Law, this madneſſe to reſtraine,
Midſt flames of fire was not given foorth in vaine,
Nor now is made leſſe valide than before
A *Mortall vaile* the *King of Glory* wore.
If not *Apoſtles* durſt tranſgreſſe this law.
Nor cauſe draw foorth or grave the *Shape* they ſaw;
If none of all Our *Lords* obſequious Trayne,
His *Will* durſt write, but whom Hee did ordaine
Beyond commiſſion; ev'n if none of Thoſe
That wrote, His *Shape* might to the World expoſe;
If none may, by Himſelfe, this honour reach
Except by CHRIST thruſt foorth CHRIST yet to preach,
Shall it to painters only bee left free,
CHRISTS ſhape and Lineament to falſifie

1. Cor. 2. 8.

The Apoſtles durſt not, nor would not draw his portrait much leſſe ſhould a profaine Craftſman.

None may preach Chriſt without a calling from Chriſt, much leſſe make fained pictures of Chriſt.

Even though no warrant doth
their worke invite,
Nor having ſeene what to ſet
foorth they ſweate.
'Tis like thoſe dreamers, who
poore ſoules deceaue,
CHRIST *Crucifi'd* ne're right
conſidred haue,
Whyle *once* for *all*, and *Once* for
ay our *Lord*,
Ne're more to bee repeated, did
afford
Himſelfe a living *Sacrifice* for
Sinne,
Vpon the Croſſe, loſt Man from
hell to winne,
Himſelfe Hee did expoſe to ſuffer
death,
Shame, paine, and dolour, ev'n
the *Fathers* wrath,
No more to bee the object of
the *Eye*;
Though by the *Eare* oft crucified
to bee.
As deaths tormenting throw's,
as ſenſe of payne,
Hee for a ſeaſon was but to ſu-
ſtaine,

So

Chriſt would not bee ſeene to ſuffer but once, but will bee heard to haue ſuffred ever His ſuffrings He will haue ſet before the eye of the minde by His owne ordinances of Word *and* Sacrament, *but not to the bodily eye by mans inuention.*

So was the *Shame* which *Naked-neſſe* did give,
Not all his other ſuffrings to to ſur-vive.
When therefore having (mortalls to reclame,)
Sufficientlie now ſuffred open ſhame,
Even at mid-day Hee drew the vaile of night,
About His naked Bodie, ſo the ſight
Of gazing eyes (with clowds eclipſd) did ſtay,
Enlighning Some, who midſt thoſe miſts did ſtray,
Them making ſee, while weakeſt made, His *Might*,
Sinnes clowds diſpel'd, which did their ſoules benight.
But (loe) Their antichriſtian *Crucifixe*
With vaine Inventions who Gods worſhip mixe,
Serves to no other end, but as it may,
CHRITS *Body* naked to the eye to lay,
And

Christ darkned the Sunne *and made it as* Night *at* Mid-Day *while He was ſuffring, to ſhew that hee would not have men to gaze upon his naked bodie after hee had ſuffred ſufficient ſhame. The Popiſh* Crucifixes *doe croſſe* Chriſts *purpoſe.*

And to expose His long-past *Shame* to sight,
Hiding the Glorious vaile of darkned light,
By which more honord was that *Prince* of *Peace*
Than *Nakednesse*, or *Iews* did Him disgrace.
CHRIST, of the *Cover* Hee drew on, they striue
(Though all in vaine) thus boldly to depriue,
Preasing presumptuously, in CHRISTS despight,
To prorogate the shortned shame of *Sight*.
But such their CHRIST, such *Crucifixe* they faine,
Such *Paterne*, such the *Purtraite*: both most vaine.
The *Painters* fantasie the patterne is:
The *Purtrait* only must resemble this,
That lying *Spirit*; Father of deceate,
That Man true *CHRIST* should know, who boyles with hate,
And

The Genealogie *or* Pedegrie *of the Popish* Crucifixe.

And ſtudies ſtill to forme in mans
fond braine,
Falſe *Chriſts*; or of the *True*, con-
ceats prophane,
Doth Parent to this purtrats
Patterne proue,
Hatcht in the *Craftſ-mans* head
as hee doth moue.
The *Crucifixe*, *Child* of the Payn-
ters *Thought*,
Oye to this Lying *Spirit*, thus forth
brought
By arte, as carefull *Midwif's* help-
ing hand,
Is from the painfull wretch recei-
ued; who fand,
And did more labour, in this
Birth ſuſtaine,
As hee opinion did conceiue of
gaine.
This new-borne *Saint* thus be-
ing brought to light,
See how the wretch doth in his
Worke delight,
Hee gazeth, wondreth, narrowly
doth pry,
Striues if hee can the leaſt eſcape
eſpy,
Pro-

Proport'oning by due esteeme
Its worth,
As longsome paines, and labour
brought it forth,
Which in each feature, finding
now compleat,
As to adorne some *Temple* only
meet,
Hee to the *Preist* presents't, who
streight doth giue
It *Name*; yea, *Holinesse*, as some
beleeue.
By *Charmes*, by *Exorcisme* of
Magick art,
With *Salt*, and *Water* Christned
thus a part,
With *Pardons* priuiledg't, with
Odors sweet
Persumd, with *Altars* honord, Head
and Feet
Anoynted, *Torches* lighted, *Gifts*
presented,
Made fitt for *Pilgrimes* now to bee
frequented,
Erected last, in place most emi-
nent,
The *Never-Erring-Clergie* giue
consent,
That

The prophane and wicked christning of the artificiall Crucifixe.

That it ſhall ſtand to *bee admir'd,*
ador'd,
Kiſſd, reverenc'd, crouch'd before,
embrac'd, implor'd,
The Holy *Crucifixe* from hence
forth cald,
Or, *On His Croſſe the KING OF*
GLORIE nail'd,
The Blinded peoples fooliſhe
ſuperſtition,
The baſe credulitie of their con-
dition,
Approues the *Error,* ratifies the
Deed,
With them this *Crucifixe* doth cre-
dit plead,
Which in affinity or *Shape* more
neare
As they conceiue, the *Holier* doth
appeare.
Loe now the *Craftſ-man, Prieſt*
and vulgar *Crew,*
Ioyntly fall down, and with devo-
tion due,
As many *Pater-noſters* doe
repeat
By number of their beads, as they
finde meet,
To

The deviliſh deifying of the popiſh Crucifixe.

To this *New-Christned-CHRIST*
and, as acquent
With Tongues their sutes in Latin
must bee sent,
To This not sparing with blasphe-
mous breath,
The Honour of *Latria* to be-
queath,
Preferring it to all the Heauenly
Quire,
Or *Crownde* aboue, or *Militating*
heere,
Of *Angels*, *Saints*; euen to that
Mother-Maide,
The *Queene of Heauen*, (of Her
If truth be said.)
But when for foule *Idolatrie*
arraing'd,
Some *shift* in place of *Reason* must
bee fain'd:
These subtile *Sophists*, wittie in
invention,
Doe pleade by vertue of their good
intention,
The honour to the *Crucifixe*
ascriu'd,
The *Purtrate* first, by Crafts-man
hand contriu'd,
Doth

Doth hit, but streight sent back, is vpward's driven,
And by *Reflexe* doth sklent hye way to Heauen,
Possessing such as see with others Eyes,
This *By-way worship CHRIST* no lesse doth please,
Than on these *Tables* earst by Gods owne hand
Engrav'd, it had beene left th'eleaventh *Command*,
But let those *Doctors* licence me demand,
Who in *Intention* make *Devotion* stand,
If simple *Women* in their *Husbands* places,
May warrantably yeeld to strange embraces,
And if it passe may for a just excuse,
That their *Intention Them* did not abuse,
Suppoſing, they did by obedience due
Themselues subject, vnto their *Husbands* true,

The pretenst of good intention doth no more excuse the popish Idolatrie than if a woman should abuse her bodie with every one that she thought like her husband and then say shee did so of good intention willing to loue all that were like her husband.

And

And, If those Husbands, wrong'd in such a sort,
Thus to bee mockt and cousnd, ought comport,
And over-looke this as a light offence,
Which *Ignorance* doth challenge in defence?
This, without shame, these Clerks can not approue,
Except some *Interest* having in this *Loue*.
How easily it selfe doth *Error* roote,
In such as on GODS *Light* their eyes doe shoote,
That on all hazard will goe on Their way,
With them or walke, or stumble, stand or stray?

The prefane offspring and broodie generation of little Crucifixes.

NOW, this great *Idole*, set to publick view,
Yet can not serue; all of this numbrous *Crew*,
For private vse *One* must peculiar haue,
To beare about Him, even vnto His graue.

Inricht

Enricht with gold and Iewels, *These* are borne
The breasts of *Dames* of *Honor* to adorne,
Which not beseeming *Vulgars* (as too deare,)
The *Poorer* sort doe *Poorer Christlings* weare
Of polisht *Iverie*, of gilded *Glasse*,
Of glistring *Horne*, of *Copper*, *Tinne*, or *Brasse*,
Which by the *Priest* if *hallow'd*, so much more
Held worthie are of *Worshipp*, than before.
If any living *Saint*, heere sucking breath,
Who with our LORD more neare resemblance hath,
To Him more deare, and held of greater worth,
Than all the *Images* art can bring foorth,
In whom this *Spirit*, *Life*, and *Grace* doth shine,
Whom a most neere *conjunction* doth combine,

A Holy man is more like Christ than all the artificiall pictures in the earth, & more worthie of honour for His cause; yet if any man for holinesse were so worshiped as the popish crucifixe, a honest hearted papist

would ſcouder at that Idolatrie, and why not now, but becauſe he beGeth the Romiſh Church cannot erre.

And whom CHRIST (one day) though deſpiſed now,
Shall not think ſhame *His* [a]*Brother* to avow,
Yet if this *Saint* of *God*, adored were,
Cald on, as ſenſeleſſe *Crucifixes* are,
The World anone the *ſacriledge* ſhould ſee,
Cry out againſt this vile *Idolatrie*,
Abhorre, to any *Mortall* vnder *Heaven*
Worſhip, or divine *Honour* ſhould bee given,
But now when greater meaſure they bequeath,
To *Stockes*, to *Stones*, to *Idoles* voyde of breath,
They neither can, nor will their *Error* ſpy,
So darkned hath the devill their Reaſons Eye,
Or, to damnation poaſting on amaine,
Dare in *vnrighteouſneſſe* the *truth* detaine.

a. Heb. 2. 11.

2. Cor 4. 3.4

Rom. 1. 18.

Since

Since then thoſe *Wares* ſo ſlender are in worth,
To mocked ſight *lyes* only ſetting foorth
Bookes which pervſd, leaue *Ignorants* more rude,
Gulling the World but with imagind *goode*,
To CHRIST diſgraceſull, breeding in mans braine
Conceats of Him but carnall, and prophaine,
What Hee left *buryed* preaſſing to proclame,
His *Glory* darkning with diſgrace and ſhame,
Looſing theſe *bands* inſep'rably *vnite*,
By which both *Natures* in one *Perſon* meete,
Mens *Faith* diverting from that ſolide ſtay
The only *Rocke*, the *Life*, the *Truth*, *the Way*, *Iohn.14. 6.*
Vpon a *Shadow* fondly to rely
Which CHRIST ſhall (one day) to bee His deny.

All the worshipp and respect that is given to the artificiall Crucifixe is given to a filthie Idole.

As being only the *Resemblance* vaine
And *Birth fantastick* of the *Painters braine*,
Who, though hee boldly playde the cunning *Ape*,
Did never see, nor could set foorth His shape,
The *Honour* then to This bequeath'd, must even
Neids-force, bee to a filthie *Idole* given.

The way to get a right sight of Christ shining in the mirror of the scripture, and to be changt in the likenesse of Christ seene there.

But leaving more to stirre this noysome *Sinke*,
Poysning pure *Soules* with a pestifrous stinke,
To bee abhor'd, and held in just neglect,
Of all, true CHRIST who truly doe affect,
And on that *Purtrate* long to fixe their eye,
Drawne by his *Spirit*, which the soule must see,
In *Holie Write*, that *Mirror* most divine,
In which His *Image* Gloriously doth shine,

By

By preaching of His *Word* which
set to view
By *Faith* is seene, and doth by
Sight renew,
So working on the *Soule* which
doth behold,
That thus it lookes as from
another mold.
Both to the selfe and Others
seeming strange,
Turnd in its *likenesse* by a gracious
change; 1. Cor. 15. 49.
So by the *Spirit* quickned is
this *Meane*,
That *heere* if CHRIST thy *Faith*
hath truly seene,
Thou shalt His *Shape* take on, bee
like *Him*, made,
Adornd with *Glorie* which shall
never fade,
In Thee this *Image*, whence all
Grace doth flow,
From *Glorie* shall to further *Glorie*
grow,
Each faithfull *Looke* on *This*, of
force shall bee
Some gracious effect to worke in
Thee.

Come then, draw neere, *Thou*
who to see aspires
Sweete IESVS CHRIST, the
Crowne of thy desires;
Come, *Thou* who loues on *Him*
to looke aright
(Abhorring *Counterfits* which
mock the sight)
Whose face alone doth true con-
tent afford
Come, heere behold thy *Loue*, thy
Life, thy *LORD*.

A man must see his owne vglines in the glasse of the law before hee can see Christs beautie in the Gospell.

BVT if thou *Him* would'st to
Salvation see
Thy *Soule* must glas'd in this same
Mirror bee,
Thy breasts most inward *Cabins*
must bee sought,
Thy selfe made *Center* of thy
Circling thought:
Ezek. 16. 3. 4. 5. Thou must not skarre vpon thy
Soares to looke
To read thy *dittay* in that sacred
Booke
As thou by *Nature* art from *Grace*
exild
Rom. 5. 12. 14. With *Miserie* surchargt, with
sinne defyld,
Proclive

Proclive to *fall*, to *perish* by and by
Without remeed, if *pitty* CHRIST deny;
As dead in *Sinne*, till quickned by His *Grace*, *Ep. 2. 1. 5.*
Already damn'd till Hee the *doome* deface
Lost, on His shoulders till Hee home *thee* take,
GODS *Enemie* till Hee the *friendship* make, *Rom. 6. 17.*
The *Devills* bound *slave*, still ragging on in Ill
Till He redeeme thee, and *renew* thy *Will*;
An *Atheist* vile, *Erroneous*, short of *sight*, *Eph. 5. 8. 14. Ibid. 4. 18.*
Till Hee *thee* teach to know thy GOD aright,
Thy heart a *Seminary*, which doth breed *Gen. 6. 5. Mat. 15. 19.*
And nurse of all kind wickednesse the seed
Till by his *Spirit* purg'd; a *Child* in short *Eph. 2. 3.*
Of *Sathan*, miserable in each sort

Till hee *Regenerate*, thy ſoule endue
With *Grace*, and make of thee a *Creature* new.
BVT if this *Sight* doth vertue lacke to lead
Thee, thy eſtate to mourne and ſeeke remeed,
Behold that *Lambe* a *Lyon*, full of Ire,
An angrie *Iudge*, a hotte conſuming *Fire*,
Thee citing, whom no *miſery* can draw,
By terrifying *Trumpet* of His *Law*,
Araign'd, before His fearfull *Throne* to ſtand,
Condemn'd in *Conſcience*, trembling foot, and hand,
His awfull *Eyes*, which *Flames* and *Lightning* dart,
The deepeſt *Darkes* of thy deceaved heart
Shall ſearch: none needs to tell Him what thy breaſt
Keeps buried from the World: the *Moſt* the *Leaſt*
Nor

Iohn 3. 5.

If the ſight of thy owne ſins doe not humble yet the terror of an luſt & angrie Iudge may bring the low.
Deut. 9. 3.
Heb. 12. 29.

Iohn. 2. 24. 25.
1. Cor. 4. 5.

Heb. 4. 13.

Nor of thy *Words*, nor *Deeds*,
can *Him* eſcape:
The *Thoughes* moſt ſecreit, which
thy *Soule* did ſhape,
Even ere outbreaking wilfull
Involution
Thee guiltie made by *Actuall*
pollution,
Before Him muſter: Hee can
open lay
All that make vp thy dreadfull
Dittay may.
Thought *vſe* of *Sinning* Thee
ſecure hath made,
Though with the *foole* Thou in
thy *Heart* haſt ſaid *Pſal. 53. 1.*
Their was no GOD thy foule
Miſdeeds to marke,
Thy *Words* to view committed
in the darke,
Or to avenge the wrongs thou
boldly wrought,
As to a reckning never to bee
brought;
Though while the LORD did
patiently forbeare,
But like thy ſelfe, Hee did to the
appeare,
Thou

Thou ſhalt Him comming vnto *thee* behold
Theſe ſinnes which thou committed vncontrold
In order ranking All before thy face,
No *circumſtance* omitted; *Time* nor *Place*,
Theſe groſſe *Offences*, which (to thee but ſlight)
Thy *Nat'rall Conſcience* rub'd, by *Natures* light,
In their commiſſion, beeing ſet to view,
Then, ſhall another *ſight* of *ſinne* enſwe:
Thy former *actuall Roll* Hee ſhall enlarge
Sinnes of *Omiſſion* laying to thy charge,
Math. 25. 42. 43. The *Good* vndone requiring at thy hand
Which to performe, or *Law* or *duty* band,
Thus ſhall hee judge thee guiltie of neglect
Of *things* which thou didſt never wrong ſuſpect;
Thy

Thy Idle *Words* ſhall not vn- *Mat.* 12. 36
challengt ſlide;
The vnadvyſed *Paſſions* of thy *Pride*
Which thou couldſt never curbe, a cauſe thou muſt
Acknowledge now of thy *Damnation* juſt.
Thy *heart* expoſing luſt-intangling *Hookes*
By wanton *geſtures*, by laſcivious *lookes*, *Mat.* 5. 28,
Thee ſhall Hee make convince, a *Wretch* moſt vile
Whom *Whoredome* and *Adultery* did defile.
Each *Word* from thy deceatfull *lips* ſent foorth *Ibid.* 22,
To wound thy *Brothers fame*, or wrong his *Worth*
No *light* or *veniall ſinne* (as men now ſpeake)
Hee ſhall admitt, but ſuch as *Wrath* ſhall eake
Thee rendring worthy of eternall *Ire*,
The woſull *object* made of quenchleſſe *Fire*.

Be-

Numb. 16.

Behold *Him*, charging *Earth*
with open *Wombe*
To ſwallow over and aliue en-
tombe
Thy proud ambitious *Spirit*, ſtill
repining
While thou in *Darkneſſe* art, at
others *Shining*.

Gen. 19. 24.

Behold IEHOVA from IEHOVA
ſent,
Thy filth to clenge with *Fire*
and *Brimſtone* bent,

Act. 5. 5.

Readie to ſtrike to death thy
guilefull *Heart*
Which, with thy double *tongue*
confed'rat, parte

Act. 12. 23.

Taks gainſt the *Truth*: Thee
readie to devowre
With *Vermine*, (creaturs though
of meaneſt pow're,)
Of ſacrilegious *Pride*, while in
the hight,
Thou crownſt thy ſelfe GOD
roabing of his right.

Mat. 23. 13. 14. 15.

Him ſhalt thou heare denuncing
Wrath and *Woe*
Againſt thy baſe *Hypocriſie*, in
ſhow
Who

Who other seem'd, then ever in effect
Thou was, or truly didst to be, respect,
Even to thy face, not mongst thy least offences,
To thy disgrace discou'ring thy *Pretences*
Whom wordly aymes, whom private ends did leade
Religion but to follow, for thy bread.
Hee, nor thy *Mariage*, *Oxen* *Farme* nor ought — *Luk.* 14. 18, 19, 20,
Which thou a fit *Apologie* hast thought
Shall for a just excuse admitt, for thee
More slacke in serving of thy GOD to bee.
To him all *Iudgements* hath the FATHER given,
Him *shalt* thou (oneday) in the *Clowds* of Heaven — *Mat.* 25. 21,
See, seperating soules Impenitent,
Such *Goates* as Thee, to all vncleanesse bent,
From

From His owne *Deare-Ones*, His
Iohn, 10. 3, 4, selected *Sheepe*
His voice decerning who his
wayes did keepe.
Thine Eares what then thy *Doome*
shall bee, may heare,
If thou from *sinne* doe not in time
reteare;
Once Hee hath sayd, and yet
againe will say
Depart Accursed, to be damn'd
Mat, 25, 41, for ay,
Yee Workers of Iniquitie, (and
none
More guiltie than thy selfe thou
maist suppone,)
In endlesse *Fyre*, in everlasting
Paine
Prepared for the *Devill* and all
his *Traine*,
Of which are all, who drencht
with sinfull spaite,
Lye buried in their *Naturall*
estate,
Even thou, as long as *Unrenew'd*
by grace,
And dost *unchange* continue in
this cace

De-

Deferring to that gracious *Iudge* to sue
The SONNE of GOD, by *absolution* true
Who only can thy free *Remission* seale,
Cancell thy debts, thy *Conscience* calm'd make feele
The fruit of his *forgiveneſſe*; give thee *Peace*,
That true *Tranquillity*, which finds no place
In *Pardons* given by men, for gayne procuird,
In *All* at leaſt, who ever haue endurd
The Inward tempeſt of a ſin-tos'd ſoule,
Looking aright vpon that feareſull *Scroule*
Of *accuſations*, having layd to heart
The Nature of GODS *Iuſtice*, *Sinnes* deſart.
* If in thy ſelfe, thou haſt this vgly *Sight*,
Perceiv'd, the *Vengance* due to Thee by right
If

* *If a man be humbled in the ſenſe of his ſin, & Gods deſerved wrath, then may he get a comfortable ſight of Ieſus Chriſt in the Goſpell.*

If thence, thy ſoule with inward *Terrors* ſhaken,
By *Iuſtice*, trembling ſtands, to be o're-taken:
If feele thou doſt a gnawing *Worme* torment
Thy vexed conſcience, but with eaſe acquent,
Stinging thy heart, which with remembrance bleeds,
Of long-long buried, and of late *Miſdeeds*
Kindling in thee ſparkes of that quenchleſſe *Fire*,
Sent ſoorth as *Meſſingers* of further Ire
In time to warne Thee what abids for ay
All, that in *Sinne* without *Repentance* ſtay;
If from *Aboue* ſome ſharpe correcting *Rod*
Hath made thee ſee an awfull angrie GOD
Quickning in thee ſome *Spunke* of true deſire
His *Peace* to haue, gainſt whom thou didſt conſpire,

Re-

Renouncing henceforth to bee Sathans slaue,
In life renew'd resolv'd thy sinnes to leaue,
In this pure MIRROR thou mayst then make bold
Sweet IESUS CHRIST thy SAVIOUR to behold — Heb. 8. 6.
A readie MEDIATOR full of grace, — Ibid. 9. 15. and 12. 24.
Pleading thy *Pardon* and eternall *Peace*;
A *Fountaine* open'd, living streams distilling — Zach. 13. 1.
In *Davids* house, with *Heavenly water* filling — Apoc. 22. 6. Ibid. 7. 17. Mat. 9. 12. Luk. 10. 35 43.
Thy thirsting Soule. That true *Physitian*
The precious *balme* of *grace* who only can
Powre in thy wounds, THEE can alone make cleane
Though nought but *leprous* spots in thee bee seene;
The *Angell of the Covenant*, who brings — Mal. 3. 1.
To *Sinners*, healing vnderneath — Ibid. 4. 2.
His wings

A *Mercie seate*, the [a] *Tables* of the *Law*
To hide, whose challenge Thee in *Iudgment* draw.
An *Altar*, from whose [b] *Hornes* of false *protection*
GODS iustice most severe gainst sinnes infection
Man never banished, for [c] *refuge* who fled,
Or whom to Him the *Hope* of *Mercie* led.
A [d] *Citie*, where in safety to reside
And beare the *Devill* and all the *World* at bead,
Whose [d] *Ports* shoote never, ever patent bee
To all, that from persuing [f] *Iustice* flee.
A saving [g] *Arke* where thou secure mayst rest
Where inward *feares*, nor *foes* can thee infest,
Where thou most safe mayst ly, though *Heavens* should weepe
Even floods of wrath man from Earths face to sweepe.

a *Exod.* 25. 21.
b. 1. *King.* 1. 50
c. *Iohn.* 6. 37.
d. *Numb.* 35. 6. *Deut.* 4. 41. *Ios.* 20. 2.
e. *Apoc.* 21. 25.
f. *Esa.* 60. 11.
g. *Genes* 6.

A

A gratious [h] *Aaron*, reaching forth his hand — h. Numb. 14. 46
Who doth with *Incense* in his *Censor* stand
To stay the *Plague* of *sinne*, on thee begunne
(Without Remead) ere thou bee over-runne.
Draw neare in time, and labour to perceaue
How such as went before thee furthred haue:
To [i] *eate*, to *drink*, Loe! He did not disdaine — i. Matth. 9. 10
With [k] *Publicanes*, with *persons* most prophane — k. Luke. 7. 36
Curing their sinnes: vile [l] *Whoores*, adultrous *Goates* — l. Luke. 4. Ibon 8. 3. Luke. 7. 38.
Hee gathers in, and purgeth all their spots.
Most covetous [m] *Extortioners* find grace, — m. Luke. 19. 5.
None are debard who mourne to Him their *case*.
Behold as He doth stand! doth sweetly call,
Come, O yee [n] *Weary*, *Come* yee *loaden* all, — n. Matth. 11. 28

Draw neare my ° *Deare-Ones*, I
will giue you *rest*,
Your Soules in *peace* shall *hence-*
foorth bee possest;
" Who come to mee faint, com-
fortlesse, and weake
" For succour, in no case I can
forsake.
But yet, if still thy *faults* thy
conscience vexe,
If still the sence of *Wrath* thy
Soule perplexe,
If still thy hope-exyling *feares*
remaine
That *justice* shall, with never-
ceasing paine
For sinne, at last, sease on thy guil-
tie Soule,
A righteous God, who boldly
durst controule:
And, if thou canst not yet be brought
to see
How GOD can pardon such a
wretch as thee,
So vile a worthlesse wormeling,
by desart
Who worthie of hels deepest dun-
geon art,
Looke

° *Math. 11. 28. Ierem. 6. 16.*

If thy conscience be not quieted at the first looke on Christ, yet a continuing to looke upon Him, and His offices, and natures, and gracious working with others, may doe it.

Looke on the *Mirror* then; See,
from aboue,
Of GOD the FATHER the vn-
bounded loue
Who, when He All haue damnd
in *Iustice* might,
So lou'd the World, that He His *1. Iohn. 3. 16.*
chiefe delight *1. Iohn. 4. 9.*
His SONNE Eternall, *Second* of
these *Three*
Which still make vp a *Trinall*
Vnitie,
To mortall *Man* did giue, in time
a *Child*
Heere to be borne, to *Man* from
grace exild,
Whose *Name* and *Nature* there-
to made agree
Our blest IMMANUEL, *GOD* with *Esay. 7. 14.*
vs, should bee, *Math. 1. 23.*
The Mighti GOD in humane *9. Esa. 9. 6.*
flesh, and feature,
GOD reuealed vnto manly *Na-*
ture,
That Hee mans *Person* might to
GOD conceale
And that through *Him* GODS
friendship *Man* might feele:

Whose searchlesse *Wisdome* so pro-
found appeares
9. *Ibid.* That thence the name of 9 WON-
DERFULL He beares,
For, wonderfully Hee found out
a *Way*
Man to set free, and fully to de-
fray
His debts, the *Iustice* Infinite con-
tenting,
And of an angrie GOD the rage
relenting;
A *Way*, to make of Hee, while
r. *Col.* 1. 21. *even* r *Gods foe*
The bouldlesse *Fountaine* of His
Mercie flow
While thou (deservedly) groaning
lay'st beneath
Sinnes pressing load, and GODS
Eternall *Wrath*.
Behold! for thee He MAN be-
comes, GODS will
In ev'ry point compleetly to ful-
fill,
Thy s *Cautioner*, who to procure
thy *Peace*
(A bankrupt vnthrift, prodigall
of grace)
That

That from *Rebellion* thou relax'd might bee
By [u] *satisfaction* full did set thee free, [u. Heb. 9. 14.
Himselfe for thee a [x] *Sacrifice* presenting, [x. Heb. 7. 27.
Ere lone thou couldst Him, thee with [y] *loue* preuenting. [y. 1. Ioh. 4. 19.
See how He stands, as if with [z] *sinne* defild, [z. Math. 3. 13
Even in thy [a] *Name* and *Roome*, by *sinne* exild, [a. Mark. 1. 8. Luke. 3. 21.
Washd as a *Sinner*, by the clenging streame
Of *Baptisme*, sinfull in the worlds esteeme,
The [b] *Father* audibly from HEAVEN expressing, [b. Math. 17. 5. 2. Pet. 1. 17.
And fully pleasd in HIM, HIMSELFE professing
That Hee should *Suretie* bee, thy *burden* beare,
And charging thee againe *His voice to heare*.
How canst thou then, (while lying vnder ire)
But, boile with flames of vehement desire

To heare Him calling. *Come*, O weary wight
If vex'd with inward *feares*, or outward *spight*,
Come mourning Soule, in *conscience* oppreſt
Vnder my *wings* ſecurely take thee *reſt*?
If thou beliéue, if thou in *faith* doe heare
And follow Him that cals, thou needſt not feare
That thou aſſaulted, ſhall a *ſhelter* lake,
That wrath ſhall thee perſue, or overtake.
Why ſtill then trembling ſtands thou? ſtill agaſt?
Twixt GOD and CHRIST (now) *covenant* is paſt
In thy behalfe: and CHRIST accordingly
Hath *ſuffered*, *abſolv'd* and *rid-ſond* thee,
Since then of GOD the free and endleſſe *Loue*
Thou for thy [d] *warrant* haſt, what ſhould thee moue?

c. Iohn. 3. 16.
1. Iohn. 4. 9.

Since

Since of that [d] *Covenant* new which lasts for ay
The *Truth* and *Strength* not subject to decay
Twixt GOD and CHRIST for *Man*, twixt GOD and *Man*
In CHRIST, which nothing change, or alter can,
Doe thee secure; what need'th thee doubt or feare?
That thou shouldst perish, CHRIST thee bought too deare.
What lackst thou? what deficient is, to sound
And build thy *faith* on a most solide ground?
The MAN, who doth thy [e] *Mediator* stand
Is [f] *also GOD*: doth all this *All* command.
Hee, worthy pardon is for thee to pleade:
When Hee maks sute for what thou standst in neede
The FATHER can not what HEE asks forsake:
Hee Greater is than a repulse to take.

d. Ezek. 37. 26

e. Act. 20. 28. Heb. 9. 14.

f. Philip. 2. 10

Hee

Hee *High in as the Highest* to appeare.
And GOD for *sinne* offended, to draw neare,
Before whose face no creature dare be found
When frowning Hee His anger doth vnbound.
Againe, that GOD, thy glorious § MEDIATOR,
Man likewayes is, *Mans Sonne*, and *Mans* CREATOR.
Thy * *Kinse-Man in the flesh*, to thee more neare
Than any *Saint*, or was, or can bee, heere.
Though He that *Leftie* h *One*, that *Great One* bee
Who *Ever-blest*, endwelth *Eternitie*
Yet daind He hath (thee to lift vp and saue
Though even the baleſt and most abiect slaue)
Himselfe to humble, and stowp downe more low
Then any other able was to doe
Him

§. 1. *Tim.* 2. 5 *Heb.* 7. 24

* GOEL. So stiled by Iob 19. 25.

h. *Esay.* 57. 15

Himselfe Hee [i] *emptied*, did the *Crosse* take on,
Was made of *reputation* small, or none,
Was *peired*, was *presd* with paine, to clenge thy score,
A shamefull death endurd: *What wouldst thou more?*
Behold Mans *Nature* wondrously combind
(By vnion such, as nature can not find)
Vnto the *Godhead*, in His *Person*: so
How easie thing it is for GOD to doe
Thence see thou mayst, tho *Sinne* hath made *dis-vnion*,
To make thy *Person* haue with Him *Communion*.
Behold, how by this *vnion personall*
Of *Persons* not, but *Natures*; naturall
Sense all transcending, *Sathan* conquered lyes,
Even by that *Nature* He did first entyse.

i. Iohn. 19. 17
Philip. 2. 7.

The

Thy LORD on Him assum'd thy
humane *Nature*
That Hee of thee might make a
divine *creature*,
Abaisd *Himselfe* the *Sonne* of *man*
to bee,
To make to GOD a chosen child
of thee.
Behold His Worthinesse who
pleads thy *peace*
Thus shalt thou see how thou vn-
worthy *grace*
Mayst bee receiv'd, through *Him*
mayst favour find
Who, though thou faultie, *loving*
is and *kind*.
1. *Tim*. 2. 4. *Behold* k how GOD, in CHRIST,
most willing is
To saue, to comfort, and to che-
rish *His*;
The Soules of trembling *Sinners*
doth sustaine
While seeming swallow'd vp, with
sense of paine,
With inward anguish, and thou
nought shalt see
In GOD from grace to let or
hinder thee.

Be-

Behold thy LORD, how not without *delite*,
The Worke of *Mans salvation* to perfite
Such *Offices* did daine to vndertake
As for thy well and safety best did make.
Thus strengthned thou more boldly mayst draw neare
The *Throne* of *grace*, to bee exceemd of feare,
Set free from thy rebellion, so eschue
The *Vengance* to thy *disobedience* due.
Behold how *Hee*, as [m] *Counseller* most wise,
To the Eternall *Monarch* of the skies,
While in the *Fathers* [n] bosome, GOD alone
Mans flesh as yet not having taken on,
By *Patriarchs*, & *Prophets* mouths, did breath
GODS *Mysteries*, to man deserving death,
His

l, *Hek*, 4, 16.
m, *Esay*, 9, 6.
n, *Iohn*, 1, 18.

His *Counsells* deepe reveald, His *secreets* spred
And *Man* againe to know His *Maker* led.
Behold how in His o *flesh* He went along
The holy land, and (even His foes among)
In proper *person* preacht in ev'ry place
Glade p *tydings* to the Soule that mournd for grace,
And yet by q *Preachers* mouths, continues still
Revealing to the world *His Fathers will.*
Behold, to HEAVEN how having taught the way
A r *Lambe* vnspotted, *Once* for s *all*, and *ay*,
Hee offred vp *Himselfe*, the world from *sinne*
To purge, o're hell the t *Victorie* to winne,
A u *Sacrifice* most *perfitly* to saue
And *sanctifie throughout*, no spot to leaue
Vnpurgt

o. Luke. 13. 23.
p. Isa. 61. 1 Matth. 5. 4.
q. Iohn. 15. 15.
r 1. Pet. 1. 19.
s. Hebr. 7. 27.
Col. 2. 15.
u. Heb. 7. 25.

Vnpurgt, in *all*, through *Him* who
acceſſe clame
To GOD, *ſalvation* vrging in His
name.
Looke how our [x] *Aaron* with
a purpure flood
All over-ſprinkled of His owne
deare blood,
Enters the Holyeſt [y] *Sanctuary* of
HEAVEN
To repoſſeſſe *Man* thence moſt
juſtly driven,
Our [z] *Names* vpon His *breaſt*, and
ſhoulders bearing
With *hearts affection*, and with
ſtrength appearing
His owne poore mourning *Weake-Ones* to ſuſtaine
That they with GOD may ſtill
in grace remaine.
Behold thy LORD ſet downe,
on [a] GODS right hand
O're HEAVEN, o're *Earth* o're
hell to beare command
As *King*, as *Conqu'ror*, *captives*
to reſcue,
The *tyrannie* of *Sathan* to ſubdue
From

x. *Levit.* 16. *Exod.* 30. 10. *Heb.* 9. 12.
y. *Heb.* 9. 24.
z. *Exod.* 28. 29. & 9.
a. 1. *Pet.* 3. 22 *Heb.* 1. 3. *Pſal.* 110. 1. *Matth.* 22. 44

From thraldome to set free *all* that
desire
To bee releev'd from *wrath*, from
Sinnes Impire.
Behold Him gifted with *Dominion* free
b. 1 Tim. 6. 15. MONARCH of *Monarchs*, b KING
of *Kings* to bee,
With vniuersall pow're, to *rule*,
to *raigne*
GOD over *all All's* onely *Soveraigne*,
Of all things at his pleasure to
dispose,
c. Mat. 18. 6. For well of *His*; those c *Proudlings* to oppose
Who boldly dare presume to vexe
or wrong
The meanest *member* that doth *Him*
belong,
d. 1. Sam. 2. 6 To whom Hee lists eternall d *life*
to giue,
To damne to *death*, from *death*
or to reviue.
Psal. 2. His *foes* to make his *foot-stoole*:
pestring downe,
All godlesse e *Atheists*, traytors to
his crowne
That

That Him contemne, or dare His *Scepter* slight
Them making feele His powre, His boundlesse might.
What fearst thou then, if thou thy *Sinnes* forsake
And seeke that Hee in *friendship* thee may take?
GODS *love* is *free*, and [c] *forme*; no change admits,
Continues to the end, and never flits;
His *Truth* both *seald*, and *sworne*, doth thee secure
By way of *Cov'nant*, [f] which shall ay endure.
The LORD of *lyfe*, CHRIST IESUS set to sight
In this cleare *Mirror*, *Thine* by *double* right
Is made, to thee *twice sibbe* who groanst for grace,
The *Sonne* of GOD, the *Seede* of mortall race,
Twice *Brother's* Hee become; by *Incarnation*
Himselfe for thee to make a fit *Oblation*:

No inlake in thee but thou may see how it is supplied in Christ.

c, Hosea, 14, 4

f. Esa, 54, 10.

I. By

By thy *adoption*; even with Him to *share*
The *Heritage*, of Heaven to bee made [g] *heyre*.
If *Blind* thou bee, and of a *guide* hast neede
From *Sinne* and *wrath* thy straying foule to leade
Loe, Hee a *Prophet* is, who [h] *peace* doth preach.
Draw neere, Him hearken: Hee the way shall teach.
Twixt GOD and *Thee*, if thou the *feade* dost feare,
Behold, a [i] *priest* Hee doth for thee appeare,
Who all His *friends*, or *friends* that seeke to bee,
Hath by one *Sacrifice*, for ay, set free.
If *Lame* and *Impotent* thou art, vnmeete
To runne to GOD, or flee from *Sathans* feete,
To strengthen thee, hee is a *Mightie* [k] KING,
Who can rayse vp the weakest *vnderling*.

What

[g] *Rom.* 8, 17, 17,
[h] *Deut.* 18, 15, 18, *Eph.* 2, 17, *Iohn*, 14, 6,
[i] *Heb.* 7, 17,
[k] *Luke*, 1, 32, 33,

What long agoe, as *Priest*, hee hath procurd
As *Prophet* HEE expones, perſwads; aſſurd
To make His owne of ſafety: ſhall at laſt
As *King* apply, conforme to *Paction* paſt.
What HEE, as *Priest* hath purchaſt, foorth hee drawes
From GODS great *Treaſure*, opned for his cauſe
To our behoue, who as he *dayly* pleads
For vs, by *priestly Interceſſion* ſpeeds. *Rom. 8, 34.*
What HEE as *Prophet* hath expond, by *Word*
In holy *Write*, as *Prophet* doth afford
Perſpicuous, by his *Spirit* made moſt plaine,
That Gratious *Doctor, Teacher* of His Trayne.
What HEE as *King* hath gifted and applyed,
(And what in Him can bee by GOD denyed?)

Hee doth as KING gainſt all thy
foes maintaine
To ſettle Thee, in peace with Him
to raigne.
Now, if to Him, His weaklings
bee ſo deare
Courage dejected ſoule: thou needſt
not feare;
Ryſe, follow on, Thou in this Glaſſe
ſhalt ſee
CHRISTS GLORY ſhinning more
and more to thee.

How Chriſt may bee looked vpon for ſtrengthning of thy fayth,

IF Thou from *feare* bee in
ſome meaſure fred,
If hope of mercie thee to ſeele
hath led
Some ſpunk of *life*, ſome woont-
leſſe *warmneſſe* glow
Within thy boſome, making *teares*
to flow
Of godly *ſorrow*, mixd of *Griefe*
and *love*,
Thy frozen heart beginne to melt
and moue;
Behold how hee doth *breath*, as
thou doſt *Mourne*
To make thy [m] *faintly-ſmoaking*
flaxe to burne
And

m, *Mat*, 12, 10, *Eſa*, 42, 3,

And tenderly, till greater ſtrength it breed,
Of thy weake *Fayth* doth touch the *bruiſed reed.*
Behold how [a] One, brought in his bed, by force,
Layd at his feete, his *pittie* doth enforce,
Departs, of *ſickneſſe* and of *Sinne* made cleane,
Rejected not, becauſe deſpiſd and meane;
How much more Thee ſhall Hee receaue in *grace*
Who running comſt, layſt out to Him thy cace,
With bleeding heart doſt His *compaſſion* plead
Seeking to thy diſeaſed *Soule* remeed?
Thy LORD thou mayſt, with Thee a part who beares,
Behold His *bottle filling* with thy *teares,*
With that Sweete SAINT, for ſinne, in *ſenſe* [b] *of wrath*
With luke-warme *floods* when Thou thy cheeks doſt bath,

a. *Mat. 9. 2 Mark. 2. 3 Luke. 5. 18.*

b. *Luke. 7. 38.*

With *Her* ſitts mourning, powring
ing from thine eyes
In heartie *love*, thy greeved LORD
to pleaſe,
Streames to be-dew and waſhe
His ſacred *Feete*,
That Hee may cleanſe, and for
Himſelfe make meete
Thy ſpotted *Soule*, who nought
eſteemeſt too *rare*
Too *pretious*, on *Himſelfe*, or *cauſe*
to ware.
Though men doe *mock*, and
with *contempt* doe priſe
Thy *mourning*, thy *devotion* doe
deſpiſe,
Thy LORD, who (one day) ſhall
c *Mat.* 3. 4. thy c *paynes* compenſe
Thou ſpeaking mayſt perceave in
thy defence:
d *Cant.* 2. 4. Loe Hee, a *Banner* d *of His love*
doth ſpread
And to his owne *Wine-ſellers* then
doth leade,
e *Cant.* 2. 5. That by his e *flagons* comfort
thou mayſt fynd,
Hartning thy ſorrow with his
f *Ih.* 16. 20. 22. f *favours* kynd,

The

The *earnst* thee giving of that gratious day
When from thine eyes, *teares* [g] *Hee shall wipe away.*
Hee shall his *Seale* vpon thy [h] *fore-head* set
That the *Destroyer* thus may warning get
The wicked *World* while *floods* of *vengance* bath
Thee to discerne, from mongst the *Sonnes* of *wrath.*
Hold to thy shoulder, sturre not to take on
His lightsome [i] *burthen*, which repenteth none
That ever it did beare: which all makes glad
On whomsoever Hee the same hath layd.
Behold Hee stretcheth foorth His hand, to lay
His *Law* vpon thy back, thy sinnes to slay,
So to presse foorth thy old Impostumd *soares*,
But not to harme thee, who his *Peace* implores.

[g] *Apoc. 7. 17. Ibid. 21. 4.*

[h] *Ez. 9. 4. 5. 6. Apoc. 7. 3.*

How hee who beleeueth must looke to Christ *presenting his* burthen, *and his* yoke. *Mat. 11. 30.*

Thy *flesh* and vitious *Nature*, must
bee slayne:
Thou must not shrinke at sense
of outward *Payne*.
Behold, His [k]*Yoke* Hee brings!
How loath to part?
Stretch forth thy *necke*, thy *hands*,
thy *feete*, thy *heart*,
That Hee may bind it on: that,
(hence) for ay
None, saue thy LORD, thy *service*
challenge may.
Loe! that thy *yoke* may *light* and
easie bee
Hee goes before *Himselfe* and
drawes with thee,
Yea both thy *yoke* and *thee* Hee
drawes; and beares
Thee, wrestling with thy *burthen*
who appeares.
Goe on: O never never leave thy
LORD
Where ere Hee leads thee; Hee
will strength afford.
Hee no where els *Thee* shall *In-*
vite to goe
But where before, the way *Him-*
selfe did show

[k] Mat. 11. 29.

BVT NOW doth *Sathan*
rage with greater ſpight
Then when ſecure thou layſt in
ſinnes dark night,
Redoubling his aſſaults, *Thee* vex-
ing more,
Preſenting *bayts* more frequent
then before?
Behold thy LORD, whom HEA-
VEN, whom *Earth* obeys,
In [1] *Wilderneſſe, alone*, twice
twentie dayes
With *apparitions* viſible fre-
quented,
Not from that *Ill-ones* firie *darts*
exempted.
If CHRIST hee durſt attempt to
make his *Thrall*
Whom gainſt his *dints* Hee knew
a *brazen Wall*
What wonder thee a *weakling*
hee entyſe,
To His *perſute* whoſe *ſoule* oft
guardleſſe lyes?
But ſeeſt thou CHRIST pre-
vaile? His *powre* confine?
Him ſtreight diſ-arme? the *Victo-
rie* is thine,

How a man Under tentation may looke Upon Chriſt in the mirror of His word.

[1] *Mat. 4. Mark. 1. 12. Luke. 4. 1.*

O

O ſtand! O heere *behold*, [m] *the LORDS Salvation!*
This Combate to thy *ſafety* hath relation,
Heere *Sathan* alſo made before *thee* flee
Thy ſelfe in *CHRIST* victorious thou mayſt ſee.
But *holie Water* in the Ayre to toſſe
And with the finger *heere and there* to *croſſe*
Scorne thou, as fruitleſſe freets, leaſt *Sathan* ſlight
And ſcorne ſuch *weapons* ſhould reſiſt his *might*.
* *Doth now* the World a *mocking-ſtock* thee make?
Thy [n] *friends* (before) thy *fellowſhip* forſake?
Now art thou hated, ſince by gratious [o] *change*
Thy former *life* become to thee is ſtrange?
Now pointed at? becauſe to ſin thou ſhunnes
And no more to thy wonted [p] *ryot runnes*?
Now

m. Ex. 14. 13.

Sathan is not affrayd though ſometimes hee faine feare for holy water or croſſing.

* *How a man Under cõtempt of the word, or deſpiſed of his friends may looke on Chriſt*

n. Pſal. 38. 11.
o. Iohn. 15. 19.

p. 1. Pet. 4. 4.

Now doe the wicked louſe their tongues to *lyes*
Traducing thy *profeſſion* as they pleaſe,
Not ſparing even thy *perſon*, cens'ring *thee*
Or *madde*, or *fooliſh*, or *preciſe* to bee?
Behold thy LORD, expoſd to like deſpight,
Vexd, *mockt*, *perſued*, with *malice* greateſt *might*,
Deſpyſd, *oppreſt*, the marke of *envy* made,
A common *foe* for all men to invade.
See q how Hee comes vnto His *Owne*. by *Blood*, q. *Iohn.* 1. 11.
By *bonds* of *nature*, even by *them* withſtood,
Rejected, not receiv'd, but mett in place
Of kindlie acceptation, with diſgrace.
A man, beſide r *Himſelfe*, in their eſteeme
Behold the SAVIOUR of the world doth ſeeme:
Him

Him they miſtake, and ſeeke to apprehend
As if His countries [q] *foe*, not *Caſars* friend
Even one whoſe *courſe*, (which they not rightly ſaw)
Their [r] *State* might touch, *themſelues* in danger draw.
Each day that did His *lifes* ſhort terme compleet
Heere, with a ſeverall affront did meet
But while His *courſe* Hee cloſd, O *griefe*! O *teares*!
See how [u] *vnmov'd*, what bitter *taunts* Hee beares?
With what vnvtterable *anguiſh* torne
While ſuffring midſt His *Paines*, the *Hight* of *Scorne*
Which more than all the *Stripes*, His *Soule* did racke,
Which ſcourging *Burrio's* layd vpon His backe?
Behold they *nod* [x] *the head*, they *bow the knee*;
Who *Wiſdome* was, to them a *foole* muſt bee.

q. Luke. 23. 2.
r. Iohn. 11. 45.
u. Iſ. 33. 3. Mat. 27. 41. &c.
x. Ibid 27. 29. 30.

The

The Honorable SONNE of GOD they floute,
And put a *Purpure* ? *garment* Him about, *Joh. Math. 27. 28*
A *Crowne* of *Thornes*, vpon His holy head
And in His harmeleſſe *hand* a brittle *Reede*
Worthy no other *Scepter*, in their thought:
With *ſhame*, with *ſcorne* to death He thus was brought.
" *LORD Thou, that I ſhould liue, who daind to die,*
" *Thy ſeruant and diſciple make of mee,*
" *Though I with Thee ſhould ſuffer, euen while heere,*
" *Scorne, ſpight, contempt, wrong moſt vnjuſtlie beare,*
" *Which, to my ſight, thou ſtandſt, by my procuring*
" *Before the eyes of liuelie faith enduring.*
If *Povertie* thee pinch, if *want* thee vexe *How a man vnder Povertie may looke vpon Christ in the mirror of the Word.*
Looke on thy LORD, whom care did ne'er perplexe

Of

Of wordly *Wealth*; who heere did liue content
To ſerue *Himſelf* with what His *ſervants* lent;
z, *Luke. 8, 3,* Thoſe holy z *Matrons* who did Him attend
Vnto His death, who did permit to ſpend
Their proper *goods*, forth for His vſe to lay,
The charges of His *Iourney* to defray.
a, *Mat, 17.27* Who being *tax'd* did a *Tribute-money* lake:
b, *Mat, 8, 20.* Whom b *houſe*, nor *hold* did ever *owner* make:
In poore eſtate moſt meanely who was c *borne*;
c, *Luke, 2. 7.* Whoſe *offring*, which the d *Altar*
d, *Ibid, 24,* did adorne
In *His* behalfe, in ſtead of fatned e *droaves*,
e. *Levit. 12, 8,* The poore-mans *Pigeons* was, the *Turtle doves*;
In *Iosephs* houſe his *tiſe* not *Rich* could bee:
A poorer ſpoyle the *Sunne* did never ſee

Then

Than at His *death* His *foes* did part by lote,
His greateſt wealth a[f] *ſober ſeameleſſe coate.* *f. Iohn. 19. 23.*
If this *communion* with his *povertie*
Griefe of all *ſtraits* can not aſſwage to thee
Looke on the *riches* of ſpirituall *grace*
Which hee on all beſtowes. His ſteps who trace.
Loe, heyre Hee is of [g]HEAVEN and *Earth*: of all *g. Heb. 1. 2.*
And with Himſelſe [h] *Co-Heyre* annexe thee ſhall *h. Rom. 8. 17.*
Yea will not (heere) with thee ſo ſharply deale
But (as beſt ſutes His *Glorie*, and thy *well*)
Both will, and can provide, that Thou nor lacke
Foode for thy bellie, *cloathing* for thy back.
And, though thou ſeeſt not how, yet take not *care*
His providence to [i] *Sparrowes* in the ayre *i. Luke. 12. 6.*

To

To *Lillyes* of the field, to every thing
Which His *eternall Word* to life did bring
Extended is, and (as to him seemes best)
Thy *Portion* furnish shall amongst the rest.
By speciall care, thy LORD, can make thee feele,
Enlarg't, the *lytle* measure of thy *Meale*,
Thy *Cruise* of *Oyle* sufficient, thee to feede
Till more Hee send, to *last* as thou hast need.
Can in thy greatest troubles thee vphold,
Cause that thy *Garments*, nor thy *shoes* waxe old
And if nee but a dish of *Pulse* propine
Aboue thy fellows can thy *face* make *shine*;
Hee multiply thy *lytle*, even thy *least*,
Can, though ca dayes *prouision* thou but hast,

1. King. 17 14. 16

2. Kings. 4.

Deut. 8. 4.

Dan. 1.

As

As easily it make to hundreths streach
As for *fiue* q *Thousand Soules* hee earst made reach
(With plentie fed,) those *Loaues* and *fishes* few,
For *Fyue* alone which els were but enew.
If thou for Him doe *thirst*, by manner strange
He, for thy vse, *in wine* can r *Water* change:
Yea *liuing* s *streams* can giue thee, if hee list,
Which tasted once, thou never more shall thrist.
A fish, with money in its mouth, be driven
Shalt on thy *Hooke*, t *Rauens* feede thee *Noone* and *Euen*,
Heauens u *Manna* rayne, the flintie x *Rocke* shall seruc
Thy thirst to quench, ere thou for want doe starue.
y *O that I may* (LORD) *for thy Kingdome care*,
Thee aboue all things serue;
so shall I feare

q. *Mat*, 14. 19. *Iohn*, 6, 11.
r. *Iohn*, 2, 8.
s. *Iohn*. 4. 14.
Mat. 17. 27.
t. 1. *King*. 17. 6
u. *Ex*. 16. 14. *Psal*. 78. 27.
x. *Exod*. 17. 6. *Numb*. 20. 9. *Psal*. 78. 15.

M y *Ad-*

" *Adverſitie nor want: thus*
what may ayde
" *My vext eſtate, ſhall to*
my hand be layde.

1. Tim. 16. 17 *How a man in wealth & proſperitie may behold Chriſt with profite.*

If *Rich* thou bee, take heede
uncertaine Y *Wealth*
Steale not thy heart, thy ſoule de-
prive of health:
Truſt not therein; be not puft vp
with pride
Of things, on z *Eagles* wings
which ſwiftly flyde,

z Prover. 23. 5.

Fixe thou on *Him* alone thine *heart*,
thine *Eye*,
To make *Thee Rich*, who *poore*
did chuſe to bee.

a. 2. Cor. 8. 9.

O! let thy *humble* Cariage, *modeſt*
mynde,
Thy thoughts with *moderation*
confind,
Beare witneſſe, that thou *pure* in
Spirit art,
That thou doſt *thirſt* and *hunger*
in thy heart
To bee inriched with that *Righ-*
teouſneſſe
Which CHRIST ſtill gifts, yet
never is made leſſe.

Bee

Bee greedie of his *golde*; O begge to weare
His *Garments*, that thou glorious mayst appeare.
That truly *rich*, thou mayst thy selfe present
To GOD; *in wealth*, in *want*, alike content. a Phil. 4. 11.
These earthly things, but solide as a *dreame*,
More worthy than they are, doe not esteeme,
But for thy LORDS vse, seeke to *vse* them, so
That on their *Owner* thou mayst them bestow:
Whom if thou see, or in his *Churches* neede
Or *Any* of his *Saints*, thy pittie pleade,
O then thy *superfluitie* to spare
To help the cause belonging to *His care*,
His poore distressed *Brethren* to relieue
In whom His *grace* and *Image* shineth viue,

How a man in sickneſſe may get a helpfull ſight of Chriſt

A horrible *Ingratitude* muſt bee,
Yea even a damnable *Impietie.*
If *ſenſe* of *payne*, if *ſoares* of any ſort
Thee ſo aſſaile, as hard is to comport,
Looke on thy LORD, how *tortur'd* for thy ſake,
Scourg'd backe and ſides, GODS *wrath*, thy *paynes* to ſlake,
See how his pretious *bloode* for Thee is ſhed
To *Calvary* with ſhame, along while led,
With which the ſenſleſſe ſtreets all red, ſeem'd bluſhing,
While bathd with *Rivers* from his *woundes* ſoorth guſhing.
Behold the *Nailes*, driven both through ſoote and hand,
Not in a *maſſe* of *mettell*, which doth ſtand
Him ſuffring to ſet foorth a *living Man*
Thy object is; what *ſpight*, what *malice* can
Endure-

Enduring on the *Crosse*; a publicke wonder
Whose *Legs* and *Armes* streatchd foorth, neere rackt a-sunder
Not suffered were to stand, as to His griefe
The least-least meanes afford might of reliefe,
But as most obvious to the *Souldiers* minde
They might bee found, His *Bones* to *breake* combinde.
Behold, by butthen of His *Body* blest,
His flesh doth yeeld (while being down-ward prest)
Gaping and growing *Wounds*, still made more large
As more His *Weight* His tender *Hands* doth charge.
Harke how He cryes, I [i] THIRST, complaines of *drouth*,
For other *Paines* who *opned not His mouth*,
Though passing great, most sensibly though felt,
With this of all most vehemently delt.

i, Iohn, 19, 28.

O see, how *He His* weary [k] *Neck* extends
And languishing, with ready *mouth* attends
To drink the offred *Vinegar* and *Gall*
His burning *Thirst* to quench, to FINISH ALL,
Of which the bitter [l] sowreness proving, straight
A very *Taste* to *Him* becomes a draught.
This Ruefull sight presented to thine eyes
Inward or outward *Paynes* may serue to ease.
Grieues all allay, giue *Patience* to comport,
Till GOD thy *Dolours* slaken, in some sort.
If *healthy*, *sound*, and *strong*, from trouble free,
Looke on the *Price* that purchast *All* to thee,
His [m] *Stripes* did make thee whole: thy [n] LORD did beare
Thy [o] *Maladyes*, that thou mightst sound appeare.

[k] Iohn. 19. 29

[l] Matth. 27. 34

How a man in health may looke vpon CHRIST.

[m] 1. Pet. 2. 24.
[n] Esa. 53. 4.

Hee

Hee thy *Infirmities* on Him did take
Thy *Health* to thee a *Bleſſing* thus to make
And that thy ſicklie *Soule* might whole bee found
Whoſe ſtat's oft worſt, thy *Body* while moſt ſound.
„ *O that I may* LORD *whollie heere imploy*
„ *My ſelfe, while health, while ſtrength I doe enjoy*
„ *In ſerving Thee; and, to my dayes as length*
„ *Thou addſt, I loue Thee may with greater ſtrength,*
„ *That ſo, while health and ſtrength, as ſhads ſhall flee,*
„ *Both ſound and ſtrong I may bee found in Thee.*
Doth long *diſcent*, vn-diſcontinued race
Of hon'rable *Anceſtors*, make thee place,
Worldly *Preheminence* to thee beget
Aboue the *Simpler ſort*, below thee ſet?

How a Noble or baſe borne perſon, may behold Chriſt for their inſtruction.

Art thou a *Noble*, or some speciall *Peere*
So *Great* as thy *Inferiors* thee admire?
Or (tho *Enobled* not by *Place*) doth *blood*
From the Ignoble *Vulgar* thee seclude?
In this forbeare to *glorie*; but *behold*
Thy LORD of *Royall Linage*, *Race* most *Old*,
A BRAUNCH whose *blood* deriv'd from *Davids* stemme
Did make Him right to weare a *Diademe*,
A KING, respecting even His *Manhoode*, borne;
Yet, all proud thoughts of *Pedegries* to scorne
Himselfe abasd, in *Grace* to make vs *Great*,
And (though a *Personage* of *High estate*)
Became most *low*, vs *Hon'rable* to make
Even our *Dishonour* on *Himselfe* did take.

O

„ *O ſeeke Nobilitie, which ne'er*
ſhall fade,
„ *Honour from which thee no man*
can degrade,
„ *By ſeeking right in Him, a*
Child to bee
„ *Of GOD; true Honours moſt*
ſupreme degree.
Art thou by birth *Ignoble, Baſe,*
Obſcure?
Behold thy *Glorious* KING in
ſtate as poore
As *meane* as thou, deſcended, *thee*
to raiſe,
Even with *Himſelfe* thee to poſ-
ſeſſe and *ſeaſe,*
Not in a *State,* but laſting for a
day,
But of a *Kingdome* made ſecure
for ay
Vpon a *Throne* thee freely to ſet
downe
To ſwey a *Scepter,* and to weare
a *Crowne.*
If *Baſe* thou bee, yet ſtill to
climbe aſſayes
The bruckle *braunches* of *vaine*
glorious wayes,

If

If *Noble*, yet to swell with *Pride* doſt chuſe
And seekſt *ambitiouſlie* all meanes to vſe
To proppe thy worldlie *Credite*, with profane
And worthleſſe wretches, who no *Courſe* diſdaine
May further their baſe *Ends*, affecting *Praiſe*
Of *Men*, their *Names* vpon *Fames* wings to raiſe,
Blind to behold that *Glorie*, to bee found
With GOD, which ſeene, all ſuch *Deſires* doth bound;
O ſtudy then more ſteadfaſtly to ſtare
And on thy LORD to looke with greater *Care*;
Yea neede thou haſt to *Touch*, from Him that ſo
Vertue to heale this *Vanitie* may flow.
Behold, He ſits as *Doctor*, teaching thee
(*Himſelfe* thy *Patterne*) true *Humilitie*

p. Luke. 8. 46.

How a man may learne humilitie looking on Chriſt in the Scripture.

Invi-

Inviting thee who to His *Schoole* doſt ſeeke
To learne of *Him*, who *lowly* is and *meeke*. *q. Math. 11. 29*
See, how to purge thy Soule of ſtinking *Pride*
The God of *Glorie*, *Glorie* layes aſide
A *Servants ſhape* aſſumes, a *Man* moſt meane *r. Philip. 2. 7.*
Becomes; mongſt *Publicanes* and *Sinners* ſeene *Math. 9. 10.*
To winne them home: *Himſelfe* aſſociating
Even to the *Baſeſt*, *Good* to them to bring,
Acceſſe and ſpeech to None when askd denying,
Moſt homelie with *His friends*, on *Him* relying.
Behold, (not pampred with delicious fare)
With theſe Hee ſits whoſe *Table* turnes their ſnare,
His traine attending, till He baſelie haue
By ſurfetting become his bellyes ſlave,

But

But [f] *hungring* oft, and *thirſting* for thy ſake
His ſober *Traine* doth His *Companions* make
Serv'd at one *Table*, feeding even as *Hee*,
Whoſe [t] *feete* from *filth* that *He* might *waſh*, O ſee
How with a *Towell* girt about *Hee* ſtands,
And ſtowping downe, with *Baſen* twixt *His* hands,
With humble *Heart* performes that *ſervice* meane,
And wipes them with the *Linnen*, thus made cleane,
The Greateſt teaching who *His* Schollers are,
For *Him*, their *Pride* to *mortifie* ſo far
That to *His Leaſt-Ones*, though deſpiſd they lye
The meaneſt charge in *love* they not deny.
If *He*, thy LORD and KING, became ſo low,
Wilt thou, to be *His Servant* who makes ſhow

Lodge

[f] *Matth. 21. 18.*

[t] *Iohn. 13. 5.*

Lodge in a haughtie heart ſoule-
poyſning *Pride*,
Who glory canſt, as thine, of
nought beſide
Sinne, *Miſerie*, and *Shame*? Thy
Pride diſclame
Or in thy *Lord* no part thou needſt
to clame.
Humble LORD IESUS mongſt *His*
lowlie traine
Doth no ambitious *Servants* inter-
taine.
Both *Paradice* and *Heaven* ſpewd
out once haue
The *Proud*, and ſich can never
back receaue.
If *Honours* ſmoakie vapour blind
thee ſo,
Thy GOD, thy ſelfe nor ſuffring
Thee to know;
Thee, if *High place* ſo pleaſe, that
nought beſide
Can ſerue to feed the *fire-brand*
of thy *Pride*
Why thus O Foole! art thy affec-
tion fir'd?
With what thou canſt nor haue,
nor keepe acquird?
Why

How the Ambitious may behold Christ, & be humbled.

Why doth *their* worldly *Greatneſſe*
thee intyſe,
Who nothing leſſe than *Vertues*
worth can priſe?
Why pin'ſt thou for *Preferment?* caſts thy care
On things which may thy inward
Peace impare?
Is earthlie *Dignitie* to Thee ſo deare
In it thy *Happineſſe* eſteeming heere,
That (with all danger) thou dar'ſt it imbrace
By this prejudg't though of a better *Place?*
Vaine *Glorie-hunter* change in time thy courſe,
Leaue taynted *Streams*, ſeeke *Honour* in the *Source.*
If meanes thou vſe, with CHRIST thou mayſt obtaine
In *Glory* which ſhall never end to raigne.
His *Croſſe* to *Climbe*, by *ſuffring* bee content,
The *Scale* by which the *Saints* to *Heauen* are ſent;
There

There shall thy *Honour*, (never to take flight)
By GOD bee given, in *Men* and *Angels* sight,
Where Time discourt, nor *Envie* thee can harme,
Nor flattring *Straines* of *Sycophants* can charme
Thy *Princes* care, *from Honour* to degrade
Thee, *Great* but for *thy greater* ruine made,
Nor *Life* bee short, toile-conq'red *Sutes* to brooke
Some anxious *Dayes*, but lasting as a *Looke*.
If *Lone* of *Money*, whence all [n]*Evill* springs,
Thee, (*prickt with thornie cares*,) in bondage brings,
Moue thee to *scrape*, to *scart*, to *pinch*, to *spare*,
To *rake*, to *runne*, to *kill* thy selfe with *care*,
Things most secure to *doubt*, to *waite*, to *watch*,
Of *Penny*, or of *Penny-worth* to *catch*
Some

n 1. Tim. 6. 10 *How the auaritious man may be healed by looking on CHRIST.*

Some *Gnat*, by chaunce, in *Spider-Web* arriv'd,
Of *Bowel-rusting-wretched-Wayes* contriv'd,
Draw neere, heere learne but for
z. *Math.6.34.* the z *Day* to care,
Vncertaine to suck vp *To-morrows* Ayre:
Come see thy LORD and *His* poore *Traine*, preparing
Things, for another *life*; no travell sparing
About this *Task*: For worldly *goods* content
With what by GOD to serue the *Time* was sent,
Like *Pilgrims*, passing to their blest *aboade*
Not over-charged with superfluous *loade*.
Alace! what meanst thou (while in soule most pore)
Thy selfe to toile, to conquesse cankring *Ore*?
Heaps to hoarde vp of *Pelfe*? Whose *Rust* at last
y. *Iam.1.2.3.* Shall *Witnesse* bee, that y *Sentence* iust is past
Of

Of thy *damnation*? O! in time forbeare
On *drosse*, on *dunge*, still to bee *doating* heere,
Care for these *Treasures*, which in CHRIST are found
In which, all *grace*, all *wisdome* doth abound:
That *Pearle*, Himselfe, aboue all *price*, who is,
Than all the world beside, more *deare* to *His*;
If thou enrichd wouldst by some *Good-thing* bee
Sell all thou hast; and with *affection* free
Prefer to *part*, with all things earthly twinne,
Losse even thy *lyfe*, this peereles [a] *Pearle* to winne:
And though no *Coine* thou dost command, nor *Ware*
With this *Equivalent* thou canst compare
Hee without [b] *price*, or *money* wilt bestow
(As thou thy *wants* and *Indigence* dost show)

a. Mat. 13. 45. 46.

b. Isa. 55. 1. Apoc. 3. 18.

c. Ib. 6, 33, 35.

Both *gold* and *garments*, c liuelie *foode*, and *All*
What wish thou canst, yea even *Himselfe* withall.
Mongst those *diseases*, to thy soule which sticke,
If of the *fever* of *Intemp'rance* sicke
Selfe-rotting fleshlie *pleasure* it affect,
Thee carying headlongs to eternall wreake,
If with this beastlie *Sensualitie*
This soule-besotting *sinne*, thou grieved bee,
That *poyson* casting vp, which (late) seemd sweete
And with delight thy *senses* did invite
Even to a *surfet*, Longing for *remeed*,
Looke on thy LORD, who all *His dayes* was dead
To Earthlie *pleasures*; who with *grieues* acquented
A man of sorrowes liu'd, heere vnlamented,
Whose

How the Licentious may learn Temperance, by looking on Christ.

Isa. 53. ibid.

Whose *breast* did beare, brash'd with *displeasures* dart,
A *bruised* e *Spirit*, and a f *broken heart*,
On whose sad g *soule did heavie sorrowes* light
When *wrath* sustaining (due to vs by right)
In Him our sinfull *pleasures* were persued,
Eternallie, which wee had not eschued.
If GOD and *vs* Hee not had stept betweene
Even with his owne *Heart-blood* to make vs cleane.
Hast, sensuall *slaue* thy filthie *soule* to hyde
Vnder his *shadow*: least thy daring *pride*
With *Wrath* bee punisht, who *forbidden Tree*,
Of false *delights* durst taste, defended thee.
Behold Hee h *mourns*, for what thou madst thy *sport*
While check't in *Conscience*: O! with *teares* resort

e. Mark. 8. 12.
f. Psal 69. 20.
g. Mat. 26, 38. Mark. 14. 33. and 34.
h. Heb. 5, 7.

To Him in private, leſt for light-
lie priſing
His *Tears*, for want of *tears* in
thee ariſing,
Anguiſh and *ſorrow*, which ſhall
never ſlake,
Teares, never finding *truce*, thee
overtake.
Behold how *Horror* on his *ſoule*
doth ſeaſe
Forth-wringing *ſighs* and *ſobs*, for
thy *diſeaſe*
With *wrath* brunt vp for *ſinne*,
in which of late
Thy fooliſh *ſoule* did falſe *content*
conceate.
" *O change thy minde, Thoughts*
ſometime ſeeming ſweete
" *Iudge cauſes now for which*
thy cheeks to weete.
See, how all *baithd* in His owne
blood Hee lyes
Thy lewd *delights* how He moſt
dearely buyes,
Torne, beaten, ſtabt, with *thorns*
nailes, cruell *ſpeare*
Stript naked, ſham'd and *ſlayne*;
yea more, doth *beare*

Per-

Perſuing *wrath*, to *expiate* thy *Crime*
Thy *beaſtly ſwine-like bathing*, all thy time,
In brutiſh *luſte*, ſtill *wallowing* in the *myre*
Of *filth*, no *limits* ſet to thy *deſire*.
O! See His *veynes*, their pretious *Treaſures* ſpending,
His *heart* yet hot, a *double ſtreame* foorth ſending
Of *blood* and *water*. *Quicklie*, *quicklie* haſte
With mournefull *ſoule*, which truely doth detaſte
Thy vile licentious *life*: moſt humbly craue
Thoſe guiltleſſe *ſtreames* in thee no *guilt* may leaue,
That (hence) by vertue of this *Ranſome* fred,
Tears thou to Him, who *bleede* for thee, mayſt ſhed.
Soft *eaſe* exile, till by vnfaind *confeſſion*
Thy pitying LORD for thee make *Interceſſion*

Those pois'nable *delights*, dis-
gorgd now having
Once greedilie drunke in, thy
soule deceaving;
Resolving (hence) by *action*, nor
consent
More to licke vp thy *sins* loathd
excrement
To *sense* though seeming *sweete*,
which now turnd *sowre*
A *flood* of *bitternesse* on thee doth
powre,
Thee, stinging with soule-wring-
ing sad *remorse*,
The more repreft *repining* with
more *force*.
But, gainst this *Tyrant* having
now prevaild,
By time, this *hundrath-headed*
Monster quaild,
Beware, once *foyld*, Thou never
set it *free*,
Once *damn'd*, ne're after it *ab-*
solved bee,
Leaſt by that Righteous *Iudge*,
whose *sentence* stands,
Thou bee adjudged to eternall
bands,
Whose

Whose trampled [k] *blood* Hee shall at Thee require,
A *Sow* turnd backe to *wallow* in the [l] *myre*.
If with thy selfe, for *Sinne*, to live at *strife*
In *detestation* of thy vitious *life*
Thou truly dost desire, to find true *peace*,
Looke, looke upon thy LORDS most lovelie *face*,
Perpending, pondring, laying deepe to heart,
No midst there is, but Thou with Him must part
For *ever* sev'red from His *Holinesse*,
To pyne in *Torments* which no *time* makes lesse,
Thy *Back* in time or turning with thy *Sinne*
(As thy [m] *right hand* or *eye* though deare) to twinne.
'Tis base to thinke (if *soules* not to betray)
That CHRIST and [n] *Belial* can together stay,

k, Heb, 10, 19

l, 2, per, 2, 22,

m, Mat, 5, 29, 30.

n, 2, Cor, 14, 15

A man must either renounce his sinfull lusts or Christ: hee can not haue both.

Thy LORDS chast *loue*, and thy licentious *lusts*
From thy divided *soule* one other thrusts.
Pleasure in Him, and fleshlie *pleasure* fall
So foull at *strife*, they can, nor *mixe* nor *wall*.
To bee conform'd to Him, take *pleasure*; so
As thou makst *progresse* shall thy *pleasure* grow,
Pleasure without compare, which thee shall make
Sinners deare bought seeming *pleasures* soone forsake.
No *Concupiscence* e're defild his minde,
Nor sinfull *Motions* least-least place did find
In His *affections*, Him to lead astray,
Darkning in *Him* the weakest shining *Ray*
Of perfite *holinesse* mou'd but draw neare
That beastly *Idole*, as thy *life* held deare,

The

The which to *ſerue* thou all thy *dayes* haſt doted
To ſinfull, ſenſuall *delights*, devoted.
O runne to Him for *grace*: o Hee can deny
None, who in *patient hope*, *knock*, *ſeeke*, or *cry*,
If thou but *mourne* to Him with *ſorow* true
Of *luſts* vncleane thy *Devill* hee will ſubdue.
His *Fathers* ſervice, Him in ſuch a faſhion
Did raviſh with continuall *meditation*
Wholly with *This* tane vp, that in his *minde*
No Idle *Rav'ryes* place beſids could finde,
Such as thy *time* doe waſte, *doores* open make
To *Sathan* and his *Trayne*; who courſe doth take
On *Wings* of vaging *thoughts*, before to ſend
His *Meſſingers*; comes then *apace* in end
Him-

o, *Mat*, 7, 7, 8, *Mark*, 11, 24, *Luke*, 11, 6, *Iohn*, 16, 24, *Iames*, 1, 6.

Himselfe; *These*, in *securitie*
possest,
And having rowme prepaird for
him to *rest*.
His *Calling* painefully hee did
persue
At all *occasions*: teaching *thee* thy
due,
To *watch*, to *fast*, to *pray*, Hee
giues the ground,
Least thou by *Sathan* shouldst
bee *Idle* found.
Hee vs'd the *meanes*, of which
hee had no neede
But by *example* that He thee might
lead.
p, *Luke*, 28, 37 In solitarie p *mountaines*, all a-
Mat, 14, 23, lone,
Mark 6, 46, Hee oft for thee hath *mourn'd*, till
night was gone
q, *John*, 8, 12, Hath all the *day-long* in the
q *Temple* stood
Feeding the *famisht Soule* with
HEAVENLY food,
Delighted more his FATHER to
obey,
His *will* to doe, to HEAVEN to
teach the *Way*
When

When [r] *Thirst* or *hunger* vrg'd, then *drink* or *eate*,
Though length of *Time* and *travell* did invite.
,, Now if a *Patterne* this to make, thee please,
,, A *Scope* to ayme at, standing not for *ease*,
,, Bee diligent to *follow*, spare no *paine*,
,, Thus are thy *lusts* subdu'd thy *sinne* is slaine.
O giue mee LORD, with floods of teares vnfaind
To bath my bosome, with vncleannesse staind;
Looke on a sorrie wight, in mournefull state,
A Lazare lying at thy mercies gate:
O passe not by: let mee thy pitty proue,
Cast over mee the Mantle of thy loue:
Though I bee out of measure vile, yet LORD
I cleane shall bee, if thou but speake the word.

r. Iohn, 4, 31, 32, 33,

s, Ezek, 16, 8,

Thou

Thou who hast proudly the oppressor played,
A rav'ning vulture on the Pigeon preyd
The faces of the poore hast grunde, laide watch
The very morsels from their mouths to snatch
Runne, runne, make hast, thy SAVIOUR comes along,
Climbe with *Zacheus* to eschue the throng
Of *sinnes*, which happily in silence lye,
Yet to the Heavens for wrath and vengance cry,
And, on thy selfe if lookt thou hast aright,
Thou canst not misse a comfortable sight
Of Him, the lost who came to seeke, and saue,
Of whom thou shalt not a repulse receaue.
„ None ask in fayth and doe vnpardond part,
„ Those suts alone lack successe which lack heart.

The Tyrannizing extortioner, by turning to Christ procureth pardon

Luke, 19,

Behold

Behold no readier thou art
course to take
Due reparation for thy wrongs to
make
Than Hee, to bid himselfe thy
guest to bee,
Salvation offring, even vnaskt of
Thee.
If *Envy*, harbord but in worthles
breast,
With *plentie pind*, *disquisted* with
rest,
Evill with *good*, with soundest
health most *sicke*,
With *wellfare wretched*, doth thy
soule afflict,
Looke on thy loving LORD, and
blush to see
Him for his *Foes*, in *loue*, content
to *die*,
While causlesly, thou dost thy
Brother hate.
Who harmd thee never, but in
thy *conceate*,
Or, as the bleard-mans *eye* the
light offends,
Whose *hurt* vpon his owne *de-*
fect depends.

How the Envious may be helped by looking on Christ

Thou

Impatient passions healed by looking on Christ.

Thou whose proude *heart* doth boyle with *furyes* flame
Who canst not thy vndaunted *Passions* tame,
O bee ashamd the *Meeknesse* to *behold*
Of thy provoked LORD, *betrayd* and *sold*,
By *words*, by *deeds* injurd; in whom did shine
Such *patience*, that even *those* who did repine
To see Him *liue* He *pittyed*, yea *procurd*
For *them*, by whom HEE cruell *death* endurd.
Learne, as thou lookst, thy beastlie *rage* to bound,
To bridle *Furie*, least it thee confound,
Which as a *fire*, still readie is to *burne*
As to *revenge*, or *malice* thou dost turne,
Yea to *devoure*, if finding once a *vent*,
Though for the least conceated *discontent*.

Luke, 23, 34, *Isa*, 53, 12,

Baso

Base FEARE, who darst not in thy *place* discharge
Thy *duetie*, *lesning* what thou shouldst enlarge,
Looke heere, and learne wise *Courage*, to persue
Thy righteous *Ends*, what's to thy *Calling* due,
For *fead* nor *favour* which thou canst no spare,
Thy LORDS *Commission* if thou not empare.
Hath GOD thee cald his *Counsels* to disclose,
His *will* to publish? [a] standst thou who oppose
Thy message? what [b] *Goliah* rhee assaile?
What raging [c] *Rabsaketh* against thee raile?
Fearst thou *distresse*? [d] what though constraind to *feed*
Thy famisht *Bodie* with *afflictions* bread
While heere thou breathst, wilt thou to *speake* forbeare
But what may *pleasing* be to [e] *Achabs* eare.

Art

Feare to doe right, in evrie estate, cured by looking on Christ.

a. Ezek. 2. 6

b. 1. Sam. 17.

c. 2 King 18. 17

d. 1. King. 22. 27.

e. Ibid

Art thou a [f] *Man* of GOD, a *Prophet* true?
[g] It lyes thee on thy *life*, what ere enſue,
Wrath to denounce gainſt a revolting *Land*:
Though [h] *Ieroboam* ſhould ſtreatch foorth his hand
Nor *death* nor *danger* thou by *ſenſe* muſt ſcan.
Thou muſt not ſhrink to ſay, [i] *Thou art the Man.*
Him, who thy hand hath charged, [k] of his *word*
With the two-edged ſoule-dividing *ſword*
Thou canſt not but to *Indignation* moue
If thou a *Coward* in His *cauſe* ſhouldſt proue.
To ſpeake doth thy *commiſſion* warrant beare
And doſt thou of the *Arme* of *fleſh* take *feare*?
Behold, though to the [l] *deſarts* forced by flight
To ſhield thy *life* from tiranizing *ſpight*

Thy

[f] 2. Chr. 18. 1. King. 13. 1.
[g] Ez. 3. 18. & 33. 7.
[h] 1. King. 13. 4.
[i] 2. Sam. 12. 7.
[k] Heb. 4. 12.
[l] 1. King. 19. 4. 5. 6. 7.

Thy LORD can send, who best doth know thy neede
An *Angell*, in thy *Famine* thee to feede.
Can strengthen thee, that [m] *Chaines* nor [n] *Stockes*, nor [o] *Iaile*
Shall in His *Service* hence thy *Courage* quaile;
Even for thy cause, can make the [p] *Earth* to quake,
All the *foundations* of the *prison* shake.
Thy *boults* of *brasse*, thy *bands* to brust a-sunder.
Thy *Keepers* overcome with *feare* and *Wonder*
To *stoupe* before thee, and to *wash* with *teares*
Thy *strips*, the *badges* which for CHRIST thou beares.
If GOD bee for thee, passe no who oppose:
His [q] *Hooke* can *haill* the *haughtiest* by the *nose*.
What ere thou art, beware for *Feare*, to wrong
Thy LIEGE or *Lord*, to whom thou dost belong.

m, Ier. 40. 1.
n, Ibid. 20. 2.
o, Ibid. 32. 3. and 38. 6.
p. Act. 16.
2. King. 19 28.

O Least

Least, for a *Counseller*, of faith vn-
faind,
A *Servant*, with no imputation
staind,
Disloyall and *Vnfaithfull* thou be
found;
To thy base *Ends* to lay a sliprie
ground
While thine owne *Ease*, (of all
true worth denude)
Thou setst before GODS glorie
and their *Good*,
And, from the *Right* made sla-
vishlie to swerue,
Stoupst downe their *Will*, though
not their *Well* to serue.
Although (transported with the
Times disease)
Thy *selfe* and *Men* thou for a
space mayst please
Base *Temporizer*, yet when better
Light
The *Weakneſſe* of thy *wayes* shall
set in sight,
In thine owne *Colours* then bee
seene thou must:
For loyall *Subject*, *Servant* wor-
thie trust

To GOD, thy PRINCE and *Lord*
thou ſhalt apeare
A ſlaviſh *Drudge* alone to ſervile
Feare.
Behold, that Nomans face ſhould
breed *affright*
Or turne thee but a haire-bredth
from thee *right*
Thy LORD Himſelfe doth in the
Mirror ſhow
As to his faythfull *Servants* friend-
lie, ſo
Moſt terrible to *All* whom *Feare*
doth draw
Of *Man* than GOD to ſtand in
greater aw.
THOU whoſe lend *tongue* and
lips to *lyes* did moue,
Looke heere, and learne the *Truth*
to *ſpeake*, to *loue*.
No Guile was in his mouth. No
faire *Pretence*
Of *Complement all* kindneſſe mockt
the *ſenſe*
Of *Any*, His *Societie* who
fought;
His *ſpeaches* never vatyed from
his *Thought*.

Mat, 10. 32, 33
Mark, 8, 38.

To looke on Chriſt for bridling and ruleing of the tongue.
Iſa, 53. 6.

None Hee did [a] *cousin*, none with *lyes* deceaue,
Did *flatter* none, of none would *flattery* haue.
While foule [b] *reproach* His *Patience* did assaile,
His *peace* He kept: [c] *vaild on*, He did no *raile*.
Hee No-man *slandred*, but who did offend
In *time* and *place* most fit did *reprehend*
In All rebuking *sinne*: Hee *Curs'd* none
But when of *Heaven* and *Earth* as *Iudge* alone
Gainst *Hypocrits*, *Professors* but in *shew*,
Hee thundred foorth *damnation*, *wrath* and *woe*.
Chast were His *speeches*, *sober* were His *words*,
To nought vndecent His *discourse* debords.
No *Time* Hee did in Idle *purpose* spend
But such as did to *edifying* tend:

Hee

a, 1, Pet, 2, 22,

b, Mat, 11, 19, and 12. 24. Iohn, 8, 48,

c, 1, Pet, 2. 23,

Hee knew, in things committed
to His care,
The fittest *season* both to speake
and *spare*.
By hurtfull *Silence* He did *Nought*
conceale,
His FATHERS *Glory*, or his *Peoples*
well
That might prejudge; in *speache*,
nor *word* at all
Vntimely *vttred* from his *lips*
did fall.
,, Thus to thy *Good*, as Hee
did frame His *speach*
,, Him make they *patterne*; speak
as He doth *teach*.
,, What by *exemple* hee doth
set thee to,
,, According to thy *measure*,
ayme to doe.
IN SHORT, cause *All* heere
can not reckned be,
To reade thy *lifes* past *legend*
leaving *Thee*,
So, in the *Mirror*, for thy help
to looke,
To turne the *volumnes* of that
sacred *Booke*

Everie maladie of soule may be helped by looking by faith on Christ in the scriptur and everie vertue may be gotten thus way.

Where, CHRIST is seene *alive*
dead, raisd againe
To *life*, for *sinne* ne're after to
bee *slaine*,
That looking heere, *faults* of what
ever kinde
By light of *Scripture* in thy *selfe*
thou find
CHRIST thy *Consulter* thou alone
mayst make
What course most meet for thy
remeed to take.
What ever *Sinnes* thy *Conscience*
on thee draw
By looking in the *Mirror* of the
Law
CHRIST make thy *glasse*, (tho
with thy faults offended)
To show thee how thy *misses*
may bee mended.
What ere *deforme* doth in thy
soule abide
In Him looke *something* that *de-*
fect to hide,
No leprous *spot* vnpurgt in *thee*
is seene
The which in *Him* thou mayst not
haue made cleane,
How

How ere in thee *Sinnes Plague*
Its *poison* spread
Seeke out, in *Him* and thou shalt
find *remead.*
To GOD, to *Man*, by what-
soever bands
What thou to *doe*, or *suffer* oblisht
stands,
How ere extended bee thy *dutyes*
lines
Looke still on CHRIST, as in
His *Word* Hee *shines*
By *light* of which thy *minde* lift
vp to see
HIM in the HEAVENS, dispen-
sing vnto *thee*
These *vertues* which hee craues;
and what hee showes
By *Lifes* rare *Patterne*, working
even in *those*
In whome His *loue* a true *desire*
doth bread
To bee *conforme*, made like *Him-*
selfe their *Head.*
True *faith*, not *firme* but for a
day, or *houre*,
But such as stedfast stands, in ev'ry
stoure,

Truth of religion may bee learned of Christ seene in the scriptur

True *Loue*, poſſeſſing all the *ſoule*
and *ſenſes*,
The *pow'rs* all drawing, (free of
faind *pretences*)
To GOD, in full *obedience* to His
will
In *abſolute ſubmiſſion*, ſuffring
ſtill
With patient *heart* as pleaſeth
Him to deale
Who beſt doth know, what beſt
is for thy *well*,
Pure *worſhipping* of GOD, in maner
chaſt
For *warrant* as His *ordinance* thou
haſt
Without all *mixture* of *Inventions*
vaine,
The *baſtard breede* of mans pre-
ſumptuous *braine*,
Him teaching thou ſhalt *heare*,
Him ſhowing *ſee*;
Himſelfe in *Perſon* even-preceed-
ing thee,
A bleſt *exemplar*, a moſt gracio-
ous *guyde*,
And if thou loue, (*ſinnes* luggage
layde aſide)

To

To follow on, to thy eternall *well*
In *thee* the like *Hum-* working thou ſhalt feele.
What ever bonds of *neighbourhood* doe clame
Thy LORD will fitt, and by *degrees* thee frame
Thy *Duty* to diſcharge, to *Great*, to *Small*
As *equity* requires to doe to *All*;
Mercie to ſhow vnto the *miſerable*
As *neede* in them exacts, as thou art *able*:
As *Lazarus*, as HIS *Diſciples* deare
Hee did *eſteeme*, *loue* to thy *friends* to beare,
Kindred and *bloode* with due *reſpect* to priſe,
But thoſe whom *Nature* thee more nearlie tyes
Moſt to regard, thy *Parents*, who did ſpare
No *paynes* for thee, while for thy ſelfe to care
Thou

Dutie to Parents and ſtrends how to be learned at Chriſt.

Thou couldst not, in more *speciall* degree
In greater *measure*, loe *Hee* teacheth *thee*
Io, 19, 26, 27: While from the CROSSE, to IOHNE, his loving *friend*,
Now in *His* place, HER hee doth recommend
Who gaue Him *birth*, *His Virgine-Mother blest*
By speciall *care* HER singling from the *rest*.
Servants may learne their dutie by looking on Christ *Servants* may looke, in *servants shape*, how *Hee*
Good proofe did give of his *fidelitie*
And diligence to HIM did *Him* employ
So, follow on with *cheerefullnesse* and *Ioy*
Eph, 6, 5, 6, That to what ever *Charge* their *Place* them call
As done to *CHRIST* their *service* may bee all.
And masters their dutie *Maisters* remarking how their *LORD* did lead
These *twelue*, who speciall *priviledge* did plead

To

To serve Him as *Disciples*: how most *kind*,
Most *affable* Him all of them did find,
Their *faults* so *wisely* checking, that no eye
Did no their *well* sought in His *service* see,
May learne in *meekneſſe*, *lenitie* and *loue*
To *rule* aright, not *Tyrannizers* proue,
Their *ſeruants* in *obedience* die to draw
By *wiſdome* more then *force*, *loue* more than *awe*.
The *Maryed* may that ſtrait *conjunction* ſee,
Of matchleſſe *loue* that ſacred *myſterie*
CHRIST and his *Church* combining, thence to *loue*
May learne as *wedded* to a LORD aboue
Who *lov'd* them *firſt*, ſo from this *patterne* draw
In earthly *wedlock* a religious *law*

Eph. 5. 6.

And the maried their duties.

Of

Of holy *loue* a *lesson*, how to frame
These *duties* chast which *mariage bands* doe clame.
The fitted *Soule*, which hath its *lusts* subdued,
Singly to *liue* with *strength* of *grace* endued,
A NAZARITE to GOD to which is given
To liue, an *Eunuch* consecrate for HEAVEN,
Hath for a *Guyde*, to follow who *invits*,
IESUS of *Naz'reth*, *prince of Nazarites*.
Heere carefull *Parents* how to trayne may see
Their *Children*, *Them* how nurse in pietie,
How in their hearts to sow the *seeds* of *grace*,
How *vice* and inborne *Error* to displace,
Hereditarie *Evils*, *faults* foreseene,
Sinnes ready to break foorth how to preveene.

Mat. 4. 9. 11, 12

Iohn, 1, 45,

And Parents their dutie.

How

How keepe from leavenning with *doctrins* vaine,
From *course* of *life* corrupt how to restrayne.
Heere *Subjects* study may *subjection* true
Submissiue *loyalty*, *obeysance* due,
But *Church-men* chiefly, by *ambition* blind,
Whom CHRIST fore-seing should affect to find
Worldlie *Preheminence*, *Respect*, and *Place*
Aspire the steps of *sov'raignety* to trace,
That ONE aboue the rest, should (thus made weake)
The *yock* of *Civill Iurisdiction* shake
From scornefull shoulders, rayse those *Men* aboue
Whom GOD hath called *Gods* (how ere they proue
In this *submission* lesse then *Men*) to beare
In Princelie *Pow're*, His Royall *Image* heere

Mat. 16, 6, 12

By looking on Christ as Hee shines in the Mirror of the Scripture Subiects may learne their dutie to Magistrats and namelie Churchmen.

Exod. 12, 13, 22. 28, *ibid*

Though

Though therefore He *exemption*
might haue pleaded
And not beene *Cæsars Tributary*
needed
To teach *obedience* yet, to *Subjects*
true
Would giue to *Cæsar* what was
Cæsars due.
Mat, 22, 21, *Rom*, 13, 7,
And though hee might attaynd
haue to a crowne,
Iohn, 6, 15, Himselfe made *Great* by throw-
ing *Others* downe,
To voluntary *offers* giving
eare
Of *such*, repining *Cæsars yoke* to
beare,
As gladly would haue *Insurrection*
made,
Conspird by arms a bloodie *cause*
to plead,
Yet did He flye; and (by *exemple*
rare)
To solitarie *Desarts* to re--
pare
Preferring, did all loyall *Subjects*
teach
To shunne *Seditioun*, though a
Crowne to reach.

Yea

Yea when His *life* was moſt vn-
iuſtlie ſought,
A *Weapon* to bee drawne He ſuffred
nought
In His *defence*, but chuiſd *Him-
ſelfe* alone
To *ſuffer*, rather than by *armes*
oppone
The Lawfull *Magiſtrat*, ſo *Author-
rize*
Seditious men, for private *In-
juries*
Perſu'd by *Iuſtice*, who dare ſet
their *face*
Againſt their PRINCE or *Deputs*
in his place.
Not of this *World His Kingdome*
He profeſt
To conqueſſe *rents* and *Lands* Him
troubled leaſt.
Mens *ſoules* alone He ſought, and
theſe to ſaue;
No *Prince* by Him did *prejudice*
receaue
By civile *challenge*, by pretended
right
By open *violence*, or ſecret
ſlight,
Let

Let *Church-men* follow as *Hee* did preceed
In *Imitation* of their LORD and *Head*,
Or quite the falſe *pretence* themſelues to call
His *Seruants*, while with Him at *ſtriſe* they fall,
Proudly *practizing* what they contrare find,
Both to His *Mouths* direction and His *minde*,
For (bee they ſure,) no TITLES of reſpect,
No rev'rend *Stiles* which *proud-lings* ſo affect,
No name of *Fathers* in his *houſe*, no place
Of *Honour*, which ſo eagerlie they chace,
No *ſcugge* of PEERS chayre, no vaine *pretence*
Of *powre*, by ſoveraigne *preheminence*,
No caſting out of *devills* ſhall ought availe,
Preaching nor *Wonders working*; all ſhall faile

Prond

Proud *Wordlings* from that dreadfull *doome* to saue
I know you not: with pure vayne yee haue.
As *Subjects* Him beholding humbled, see
A pearlesse *Patterne* of true *loyaltie*,
So *Kings* may looking on this KING of *Kings*
Who proudest *Tyrants* in *subjection* brings
Learne to bee truly *Royall*, *Rule* as Hee
To whom all earthly *Monarchs* vassels bee.
As *Subjects* prosper best, when to their *King*
They *Loyall* proue, and to his *Lawes* to bring
Obedience due, no *paynes* esteeme too great
The well to stablish of His *royall* State
So *Princes* then, when *Subjects* good they proue
To IESUS CHRIST, a KING all *Kings* aboue,

Lawes

Kings [illegible] *lerous* [illegible] *their* [illegible] *looking* [illegible] *Christs pur-trate in the Scripture.*

His *Kingdome* seeking to advance,
to *plant*
Religion in Their bounds, thence
to *supplant*
Contemners of His lawes. His
Throne enlarge,
Ezra. 7, 23. With noble *Artaxarxes* giving
charge
That what enjoynd is by the God
of Heaven
His *House* concerning, *Order* may
bee given
It to *performe* with speed, *wrath*
to keepe backe
Which may the *Realme*, the *King*,
his *Sonnes* o're take.
Let *Kings* behold this KING,
how Hee who stands
Nor by His *Subiects wisdome*,
wealth, nor *hands*,
Yet so doth seeke the wellfare of
their *State*
As if, they weakned, hee could
not bee *Great*.
Behould, how Hee All *such* as dare
injure
The hurt or *Prejudice* of *His* pro-
cure
Foes

Foes to Himselfe professing: no *pretence*
Of fayned *friendship*, *shew* of *Innocence*
Admittance finding to abuse His *Eare*,
All *Flatterers* false defended to draw neare,
Whom He will (one day) to their endlesse shame
(As if He them had never known) disclame.
As DAVID than, to whom GODS *Counsells* deepe
Revealed were, of this true KING the *Type*,
Looking vpon the *Prototype*, his LORD,
His *Kinglie Cariage* did to His accord; *Psal.* 101,
Learnd GOD his *Ioy* to make; GODS *Law* alone *v.* 1,
His *Rule*, in *life*, and in *Relligion*: *v.* 2,
Apostasie, and *Apostats* to hate, *v.* 3.
And every *Wicked* man, or *Meane* or *Great*: *v.* 4.

All such to curbe: the Godlie in their place
As Favourits, Friends, Counsellers to grace
Rayſd to preferment, in his Eyes to ſtand,
GODS foes degraded, rooted from the Land;
So let all Kings, anoynted from abone,
GOD for their Portion, Davids Lote who loue
Him who doth both unſcepter and enſtall
Beholding, learne to do the like in all.
Let every Soule in end, of what condition
Of mind, or caſe of preſent diſpoſition
Of Body, goods or name, of what degree
Sexe, age, eſtate or Ranke ſo-ere they bee,
Seeke by the eye of liuelie Fayth to looke
On CHRIST, deſcribed in the ſacred Booke

Every eſtate may profite by looking on Chriſt in the Scripture

Of

Of Gods two *Testaments*, the *Mirror* true
From whence alone reflects his perfite *view*,
And All in *Him* (if rightlie seene) shall find
For each *defect* of *Bodie* or of *minde*
Some seasonable *good*, some soveraine cure
To doe away in them, *sinnes* spots impure.
No *looke* on *Him* shall bee bestou'd in vaine,
For Hee in *Mercie* shall *looke* backe againe,
And from each *looke* shall liuelie *vertue* flow
Which *difference* sufficient shall show
Twix CHRIST (aright) thus by *His* owne *Means* sought
And that deceaving, shamefull *Idole*, brought
In place of CHRIST, as CHRIST to bee *adord*,
And (now) is by deluded *soules implord*

For Christ, and *cald* (what *blasphemie* more vile?)
By *Christs* owne *personall* and proper stile.
Which things, as more than equall to my *strength*,
I leave to *Preachers* to informe at length,
Whose *Calling* is, (not in the *Bed* of slouth
Reposing,) from the *Chayre* of sacred *Truth*
That LAMBE of GOD, by *Scriptures*, to point foorth,
That *Treasure* of vnestimable *worth*
Hid in the *Gospels* field in *sight* to set,
Whence needie *soules* may lasting *riches* get,
CHRIST *sacrifizde* for *sinners* to present
(By *preaching* of His *death* and *Testament*)
Vnto their *peoples* eyes, by *vses* due
Quickning dead *soules* vnto obedience new

The particulare vses of Christs discription in the Scripture left to preachers.

Mat. 13. 44

O that not *Pastors* may a few bee found
Gold, pretious Stones, who building on this GROVND
With hearts right set, their *Maisters will* to know
Him to their *flocks* may chieflie strive to show,
His Honour, and *safetie* of his *Sheepe*
Preferring, to what els the *world* doth keepe.
As CHRIST to All Himselfe a *patterne* gaue,
To *These* so chieflie *Charge* of *soules* who haue,
Hee, not Himselfe *Intruding*, sent from HEAVEN,
As *Aaron* cald, vnto the *Iews* was given
To Them the *Gospells* joyfull *news* to preach:
Thus in *Gods House* no *charge at all* to teach
Place ought to haue, but *such* (by GOD designd)
As *warrant* doe from His *apointment* find,

1. Cor. 3. 12.

Christ, a pattern to preachers in a speciall maner.

Heb. 5. 4.

And that in such None ought *themselues* to *thrust*
But whom alone GOD daind hath to *entrust*
With His *Commission*, in His *Worke* to *sweate*,
Found *Messingers* for His *Embassage* meet,
Who scorning *Meanes* which worthlesse *men* doe make
By *doore* of lawfull calling *Entrie* take.
The *charge* to beare of GODS *peculiar flock*.
Thus when thrust foorth, the *Truth* of God Hee spoke
Him in *Commission* given, and still did care
Of all His *words*, *Gods word* to make the *square*.
No *sinne* Hee spar'd, Him No mans *face* did *feare*;
Hee neither *whips* in *spleene*, nor did forbeare
For *favour*; so their *sastie* might bee wrought
Mens *well* and not to please their *will* Hee sought.

Glory

Glory of men Hee *gloryed* not to get,
Nor *Honour* to Himselfe Himselfe did set
To purchase (though to Him was due by *right*
All *Glory*, *Honour*, *Majestie* and *might*)
To seeke GODS honour was his *maine intent*
Him who to *Labour* in His *Harvest* sent.
No curious *Phrase*, applause of *men to breed*,
(To *Ignorants* one with an vncouth *leid*)
No *Eloquence* of *words*, no swelling *stile*
Did from His mouth His *flock* of *foode* beguile;
In all *Simplicitie*, in *termes* most plaine,
His *minde* Hee *vttred*, to the *vulgar* braine
And *Iudgement* weake of *All* Himselfe applying
Eares had to heare, vpon His *charge* relying.

To

To further mans *Salvation* Hee did ſpare
Paynes, nor by *night* nor *day*, nor *late* nor *ayre*.
Iohn, 4,34. His *meate* his *drink* it was, *ſoules* home to bring
His Fathers will to doe in everie thing.
Wordlie *Preferment*, *Honours Titles*, *Place*,
Hee did not with ambitious *wordlings* chace
But vtterlie refuſde, and lookt afarre
On what ſo ere his maine *Intent* might marre.
With things His *Preſence* which did not exact
Or from a better *Worke* Him might deſtract
Hee did no meddle, would no lay aſide
His *Calling*, matters civill to decide
Luk, 12, 13, 14. Though in pretence twixt *Brothers* peace to make
Vrg'd, Hee the *Iudges* office did forſake,
His

His *Preacking* while Impugnd by *ſinners* bold,
Hee ſuffred patientlie to bee controld, *Heb*, 12. 3,
Not with the *obſtinate* by *Iangling* vaine *Mat*, 22, 15, *Mark*, 12, 13, *Luke*, 20, 20,
To *tempt* Him ſet, and of his *words* to gaine
Advantage, Hee by *diſpute* did contend:
Or *peace* Hee keept, or ſome few *words* did ſpend
Sufficient to *convince*, the *conſcience* check
Of ſuch as thus their *Envy* durſt detect.
When as not *loyall* ſcandalizd, hee pleads *Luke*, 23, 2,
Fidelitie, in *ſuffring*, *doctrine*, *deeds*,
Though KING of *Kings* repining not to bee 1, *Tim*. 6, 13
Heere ſubject to *Supreme Authoritie*.
When to the Romane *Governour* accuſd
As on whoſe *doctrins* falſe the world abuſd

1, Tim, 6, 13, A *good Confession witnessing*, Hee stoode
Fast for the *Truth*, and *seald* it with His bloode.
To this *His Patterne*, perfitlie espyd,
If true *conformitie* had beene aplyd,
His *Vicar*, Him at least who steales this *stile*
But from *His life*, and *doctrine* doth resile,
Mat, 4. 8, 9, Those Evill *Offers* never had entisd
Nor bad *condition*, by our LORD despisd.
Nor should *ambitions* Men, puft vp with pride,
With *love* of worldlie *Glory* led aside,
Haue turnd, their Earthlie *pompe* to entertaine,
CHRISTS *Heavenly Kingdome* in a temp'rall *Raigne*.
Apoc, 2, 4, Nor should the *Dragons* taile haue drawne from *Heaven*
(By greed of *gaine*, and filthie *lucre* driven)

So

So many *Stars* to *Earth*, and earth lie *wayes*,
Depriving both of *light* and *heat* their *Rayes*.
Nor should *vaine Men*, in damnable *pretence*
Of *Pietie*, with windie *Eloquence*
And falsely cald *Philosophy*, haue dard
Themselues to *Preach*, of GOD the *Truth* haue mard.
Nor should such *Errors*, breeding onlie gaine
To blinded *Guids* of a deluded *Traine*
Haue *Scriptures* made despisd, so farre suspect,
And *Toyes* and *Trifles* cary such *respect*.
Strenghen LORD IESUS *and stretch foorth thine hand*
To ayde thy Servants, for thy cause who stand,
And reddy are to suffer fyre and sword
For Thee, *thy* Truth, *and credite of thy* Word,
Sufficient

Sufficient Workemen *in thy*
Harvſt thruſt foorth,
Fitted for thoſe pernitious Times
in worth:
Come cleanſe thy Kirk, *diſcover*
by degrees
The Man *of* Sinne, *to All whoſe*
darkned eyes
Blind to diſcerne, yet can not
trulie *ſee*
Midſt ſuch a glorious Sunne-
ſhine, *who is Hee.*
Thine owne deare Lambs *ſet free,*
who captives lye,
Which chains of Ignorance *and*
Error *tye;*
That hence (no more in by-paths
led aſtray)
John 14, 6. *In ſeeking Thee, the Truth, the*
Life, the way,
Their Crucifixes *faind they may*
diſclame,
And of their Idols, *and falſe*
Chriſts *thinke ſhame*
Amongſt their hands, their hearts
lift up to Heaven,
Where Truelie *Thee to ſee by*
Faith *is given*

To

To All, that in the Means *ordaind by Thee,*
With Soule right set, seeke in SINCERITIE.

Μονῷ λόγῳ ΘΕΩ.

GAL. 6. 14.

GOD *forbid that I should rejoyce, but in the* Crosse *of our* LORD IESUS CHRIST, *whereby the World is crucified vnto mee, and I vnto the World.*

SONET. 1.

WHILE (mine owne *glasse*,) vpon my self I looke
Examining how (heere) my part is *plaid*,
Reading in *Consciences* accusing *Booke*
Of pretious *Time* how meane account I made,
What hideous *Formes* my frighted *Eyes* vpbrade
Reflecting from the *Mirror* of my mynd?
Abortiue Flowrs which in the blossome fade
Most of my labours past alone I find
Eternall IVSTICE, Thou who (vndeclynd)
To everie *Worke* Proportions the *Reward*,
Pittie my folyes past: with Sprite refynd
So shall I praise Thee, who my paths repaird,
So from *Egyptian Brick* and *Clay* set free,
My *Songs* shall *only only* bee of THEE.

SONET. 2.

BVT while my *Sprite* aboue the sphears aspyres
And from the *World* would *Separation* make,
Myne *Eyes* repyning at my *Soules* desyres
With *Lot's* fond *Wife*, relenting looks cast backe,
Thou whose consuming *breath* her *Seyle* did sacke
All *Lets*, my *flight* which doe empeach, remove:
Wing my affection, that in *word*, in *act*
From *Earth* sequestred, I may vpwards move
There, where around *Thee*, *wisdome*, *Iustice*, *Loue*,
Truth, *Mercie* with extended wings, abide
With numbrous *hostes*, all number farre aboue,
Of *Sprits*, which in *eternity* them hyde:
O lead mee thither, thither make mee runne
Perfite thy worke (good LORD) in mee begunne.

SONET. 3.

MY *wayes*, my *wandrings* all to *Thee* are knowne,
No strength to stand (LORD) of my selfe *I* haue;
I breath in *bondage*, so am not mine owne,
Emancipat to *Sinne*, so *Sathans slaue*.
No stinking *carion*, halfe consumd in graue,
My leprous *soule*, in *loathsomenesse* exceeds.
Thy glorious *Image*, how defaced *I* haue
While *I* record; my *heart* for horror bleeds.
Sweete *Reconcealer*, Thou who pardon pleads
To sin-chargd *soules*, which faynting, groane for *grace*,
Thy *Mercies* measure not with my *misdeeds*,
Thy wandring *child*, turnd *home* at length, embrace,
who brutishly mongst *beasts*, (with ackorns fed)
Too long, a shamefull, swyniſh *life* haue led.

SONET. 4.

O Three times happie, if the *day* of *grace*
In my dark *soule* did (though but dimly) *dawne*,
If to my snugling *thoughts* proclaimd were peace
If from mine eyes the *vaile* of darknesse drawne.
If once the *seed* of true *Repentance* sawne
Made gushing streames leave furrowes on my face,
Sinnes menstruous rags in pure transparent laune
Were changt, O then how happie were my case!
To *darkenesse* paths no more my feete should trace
No, ever on a quyet *conscience* feast,
Repentance planted so should *vice* displace,
So, cleane from *Sinne*, *sinnes* filth I should detest.
Grace, *Light*, *Repentance*, inward *peace I* crave,
Grant these good LORD, for mee thy selfe who gaue

SON-

SONET. 5.

AWake mee (LORD) from *fancies* cham[illegible]
My *Sprit* rouze vp from *lethargie* [illegible]
With doubled pace, O give mee to re[illegible]
My *Time* mispent, the *errors* of my [illegible]
Hence let my *taske*, bee thy eternall *Truth*
Free from vaine *fictions* of distempred *braines*
Grant what thou addst vnto my *years* of growth
Good *seed* may prove, cast on more fertile *places*
Set to the key of *grace*, tune all my *straines*
From lawlesse *stuffe*, fred from *conceits* prophane
Which *poyson* doe with *gall* the sweetest *veines*
And with the *Sprit* of lyes, most *sprits* enchaine
My *Sprit* with thine inspire, [illegible] *wings* [illegible]
Lord, henceforth let my *tongue* sound foorth thy *praise*.

SONET. 6.

SInce that vast *Orbe*, which doth the rest [illegible]
More swift than thoght, still whirls about [illegible]
Since years *Serpentine* course, with speedy pace
Doth a continuall *revolution* feele,
Since *houres* still slyde, still *life* away doth [illegible]
Why then my *Soule*, heere art thou [illegible]
As if on *Earths* low stage were placd thy [illegible]
In streams of slyding pleasurs, drenche [illegible]
Breake off thy *dreame*: from worlds basse *fetters* [illegible]
Thy *Soveraine Good* with eyes vnlyld to view
Ryse from earths *vaile* to climbe that *Mountain* [illegible]
The only station of *contentment* true,
Sooth no thy selfe, my *Soule*, shake of [illegible]
Lifes *Flowre* both spreidth and fadeth in a [illegible]

SONET. 7.

AS *waue* doth *waue*, *so day*, doth *day* displace,
Times *clock* goes quickly: *Moments* swiftly slyde:
The longest *Age*, scarce doth a *minuts* space
If with *eternity* compaird, abyde.
Yet *Mortals*, chargd with *madnesse*, fraught with *pryde*
Day-livers dreame to see the worlds last *date*:
Guyle held no *guilt*, *craft* they with *craft* doe hyde,
Sinne heape on *sinne*, *deceat* vpon *deceat*.
No paine is spaird to gaine the name of GREAT,
Priade with contempt, aymd at by few, is *Good*.
But ah! and buildst thou vp a slipry state
With pressing *vsury*, with *bribes*, with *bloode*,
Madde *Man*, yet dost not, neither wilst take heede
Thy *Life* ore *hell*, hings by a slender *threed*.

SONET. 8.

IF *Lines*, which *Sphears*, in equall shares divyde,
But once the *Center*, twice the *Circle* touch,
Like slow-pac'd *snails*, why then still doe wee *crouch*
Still *crawle* on *earth*, on *earth* still grov'ling bide?
Let *fayth* our *flight* aboue *Heavens* circuits guide
Where wee should *dwell*, redoubling our *desires*.
The *Doue*, no rest heere finding streight retyres,
But in our *Prison* plac'd is all our *pride*.
As all the Vast inferiour *Orbs* of *Heaven*
By *proper pace*, vnsensibly are rold
But hurld about, with *motion* vncontrold,
Are by the *Highest*, violently driven,
O *Movie first*, let mee thy *motion* proue
In *grace*, who rather *retrograde* than moue.

SON.

SONET.

A Copstant course, heere, LORD each *Creature* [illegible]
Not swarving from thine ordinance, their [illegible]
Earth vnsustained stands, in showrs *Ayre* [illegible]
Fyre vpward, *water* to its *Center* tends.
The *Sunne*, in his *Ecliptick*, mounts, descends;
Oblicklie runnes, with *Tropiks* two confynd,
Whose *course* the *years* alternat *seasons* sends;
Seas ne're transgresse the *Limits* thou assingd.
But *Man*, in whom thy vive *Character* shynd,
That *Lytle World*, of all thy works a *Breefe*,
Made *Lord* of *All*, of *all* hath most *declynd*
From thy *obedience*. O tears! O griefe!
Man to the *Angels*, whom *Thou* didst preferre,
From his *Creations end*, doth only erre.

SONET. 10.

MY *Lifs* fraile *Barge*, with an impetuous [illegible]
Is on this *worlds* tempestuous *Ocean* tost:
For *me*, as for our second *Sere*, provyde
A saving *Ark*, O LORD, or I am lost.
Or as thy *people* (while proud *Pharaohs* hoast
Seas over whelmd) through *floods* [illegible]
A *Vessell* weake, *Mee* save, at too much *cost*
Redeem't, to bee depriv'd of *promis'd Land*,
As earst to *Peter*, LORD, streach foorth [illegible]
On liquid *floare* while as his *Myth* did [illegible]
Let not betwixt *mee* and thy *mercies* [illegible]
That I a *sinner* vile, hee liv'd a *Saint*.
Thy *Glorie* greater, greater is thy *Brass*
Mee a dead *Lazare*, from *sinnes* [illegible]

SONET.

TO THE BLESSED TRINITIE.

[illegible]ce vnmoved, whose *Word* made all things move,
[illegible]r ponderous *Orbe* midst *Ayre* who ballanst even,
[illegible]ards sweete, who tund the ten-stringt *Heaven*,
[illegible]ich in *Mercie*, infinite in *Love*,
[illegible] out of *Light*, O *life* who *death* didst prave
[illegible]rthlings to *redeeme*, deprivd of grace,
[illegible] *full of wonder*, glorious *Prince of peace*,
[illegible], from *Eternitie* aboue,
[illegible]GHOST, sweete sanctifying *Sp'rit*
[illegible] both *proceeding*, *All*, in *essence One*,
[illegible]cred *Trinde*: *first* and *last* alone,
[illegible]ndividuall, *Trinally* vnite,
[illegible], Sonne, holy *Ghoſt*, *God*, *one* in *three*
[illegible] *three* in *one*, for ever *blesſed* bee.

AMEN.